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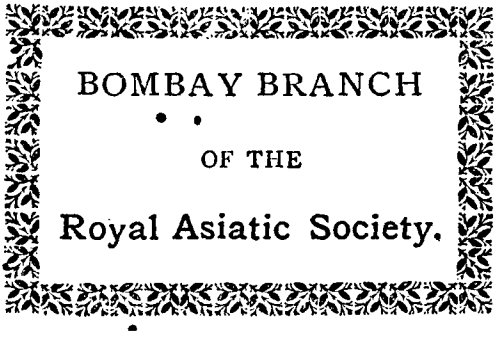

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THE

BRITISH ORDERS

OF

KNIGHTHOOD.

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A CONCISE HISTORY OF KNIGHTHOOD.

CONTAINING

THE RELIGIOUS AND MILITARY ORDERS WHICH HAVE BEEN INSTITUTED IN EUROPE.

WITH DESCRIPTIONS OF THEIR

MANTLES, CAPS, COLLARS, STARS, RIBBONS, AND MOTTOES.

ALSO

ACCOUNTS OF THE INSTALLATIONS

OF THE

GARTER, BATH, THISTLE, AND ST. PATRICK;

AND

CORRECT LISTS OF THE KNIGHTS OF EACH.

TO WHICH IS ADDED

THE ANTIENT CEREMONIES USED AT DUELS, COMBATS, JUSTS, AND TOURNAMENTS.

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BY

HUGH CLARK, Heraldic Engraver.

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LONDON:

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OF THE

ORDERS

OF

KNIGHTHOOD

UNDER

THE PRINCES

OF THE

GERMAN EMPIRE.

GERMAN EMPIRE.

THE ORDER

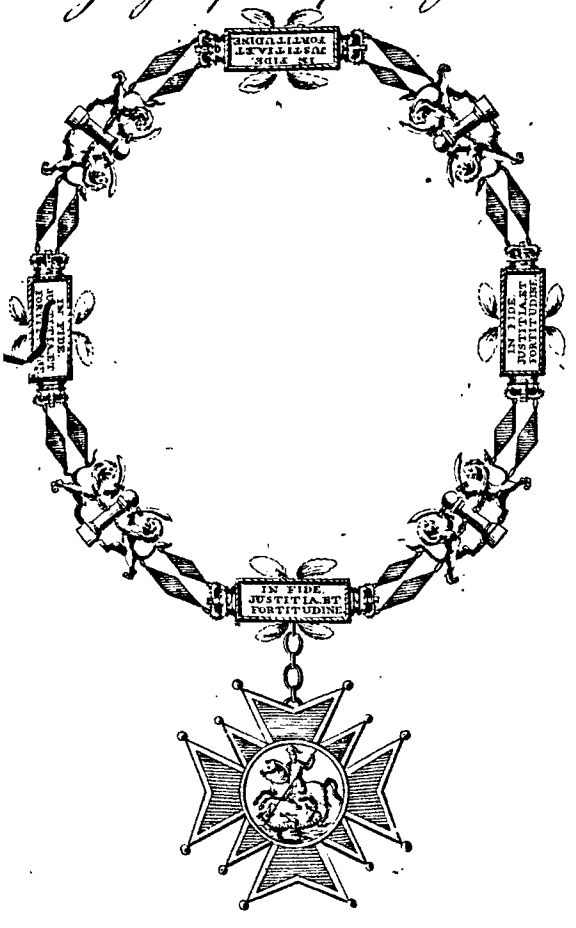
OF

ST. GEORGE.

THIS Order is ſtyled the Order of St. George the defender of the immaculate conception of the Bleſſed Virgin Mary, and was inſtituted in the year 1729, at Munich, by Albert Elector of Bavaria; the Knights of it are obliged to prove their nobility by father and mother, for five generations; the badge they wear is a ſtar of eight points; on the center, is enamelled the image of St. George on horſeback ſlaying a dragon; the croſs is enamelled blue, edged with white, and cantoned with a ſmaller croſs enamelled blue and white. This is generally worn pendent to a broad watered ſky blue ribbon edged with white, and worn ſcarf-ways over the right ſhoulder, beſides which the Knights wear a ſilver ſtar, of the ſame figure with the badge, embroidered on the left ſide of their outer

garment. On days of ceremony, they wear the badge pendent to a collar, compoſed of oblong plates, with crowns at each end, and columns ſurmounted with globes, each column ſupported by two Lions, holding in their exterior paws two Scymitars, the whole joined together with lozenge chains, enamelled blue and white; on the oblong plates, is the following motto, *In Fide, Juſtitia, & Fortitudine.* See plate 38.

St. George Defender of the Virgins



GERMAN EMPIRE.

THE ORDER

OF THE

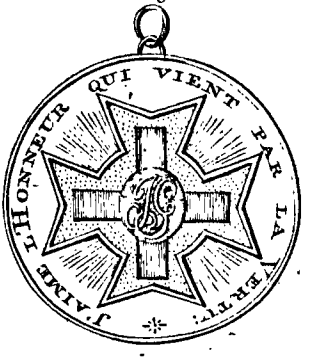
NOBLE PASSION.

JOHN George Duke of Saxe Weiſſenfels inſtituted this Order in the year 1704, and appointed the grand feſtival of it to be obſerved on St. John's day. The badge of the Order is a gold medal, enamelled white, on which is a ſtar of eight points, Gold, charged with a croſs Red, ſurmounted with an oval blue, on which are the letters *J. G.* in a cypher, the whole encircled with theſe words, *J'aime l'honneur qui vient par la vertu*; (ſee plate 39); and on the reverſe, the arms of the Principality of Querfurt, with this inſcription *Société de la Noble Paſſion, inſtituée par J. G. D. D. S. Q.* 1704. This badge is worn pendent to a broad white ribbon, edged with gold, and worn ſcarfwiſe over the

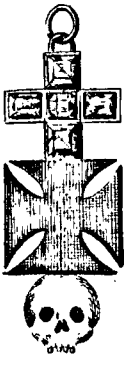
right ſhoulder. The Duke of Saxe Weiſſenfels, of the Albertine branch of the electoral family of Saxony, is Sovereign of this Order; he keeps a court at Weiſſenfels, and there all the Knights of this Order aſſemble once a year, when each contributes according to his ability to the maintenance of the maimed or decayed ſoldiers in the ſervice of the Sovereign. It is to be obſerved, that the Duke of Saxe Weiſſenfels, poſſeſſing the principality of Querfurt in Juringen, in the Circle of upper Saxony, he is ſometimes called after it, Duke of Saxe Querfurt.

GERMAN

Noble Passion



Death's Head



GERMAN EMPIRE.

THE ORDER

OF

DEATH'S HEAD.

THIS Order was firſt inſtituted by the Duke of Wirtemburgh in the year 1652, and both ſexes were equally admitted of it; but, having ſoon fallen into diſuſe, it was revived in the year 1709, by Louiſe Elizabeth, widow of Philip Duke of Saxe Merſburg, and daughter of the original founder. By the ſtatutes of it a Princeſs of the Houſe of Wirtemburgh alone can be Sovereign of it, and none but women can be received into it; virtue and merit are the only neceſſary qualifications (birth and fortune not being attended to) for it. Gaming, theatrical amuſements, and luxuries of all kinds, are prohibited, and puniſhed by a fine, which on Good Fridays is diſtributed to the poor. The

Ladies who compoſe this Order are obliged to appear once a year before their Sovereign, and to produce a manuſcript, containing their remarks on the lives and deaths of their predeceſſors of the Order, and theſe compoſitions are lodged in the archives, which are under the direction of a gentleman, who wears the badge of the Order, and is ſtyled Treaſurer, Truſtee, and Director of the Order of Death's head. The badge of this Order is a Death's head, enamelled white, ſurmounted with a croſs pattée black; above the croſs pattée another croſs compoſed of five large jewels, by which it hangs to a black ribbon edged with white; and on the ribbon theſe words, *memento mori*, worn at the breaſt. But on the death of any of the Order, the ſurvivors wear the badge pendent to a black ribbon over a white one, on which is the name of the deceaſed. For the badge, ſee plate 39.

GERMAN EMPIRE.

THE ORDER

OF THE

RED EAGLE.

THE time of the inſtitution of this antient Order is uncertain. The Margrave of Bareith, of the family of Brandenburgh, is Sovereign of it; and it is generally beſtowed on general officers, though by the ſtatutes it is not more appropriated to military men, than to thoſe in civil employments. The badge of it is a golden ſquare medal, enamelled white, on which is an Eagle diſplayed Red, and it is worn pendent to a broad red watered ribbon, edged with yellow, and worn ſcarfwiſe. See plate 13.

GERMAN EMPIRE.

THE ORDER

OF THE

CHACE.

THIS, which is the great Order of Wirtemberg, was inſtituted by the Duke of Wirtemberg in the year 1702, and in the year 1719 the ſtatutes of it were renewed and improved; the badge of the Order is a gold croſs of eight points, enamelled red, in the ſpaces between the branches of the croſs an eagle diſplayed, red, and between the points of each traverſe a bugle horn, on the center the letter *W*, and over it a ducal coronet, enamelled in proper colours. This badge is worn pendent to a broad ſcarlet watered ribbon, paſſing ſcarfwiſe from the left ſhoulder to the right ſide, and on the left ſide of the outer garment a ſilver ſtar embroidered, of the ſame figure as the badge, in the middle a

green

green circle, with this motto *Amicitiæ, Virtutiſque Fœdus*. The great feſtival of this Order is on St. Hubert's day, he being the patron of Sportſmen. For the badge, ſee plate 14.

GERMAN

GERMAN EMPIRE.

THE ORDER

OF THE

GOLDEN LION.

THIS Order was inſtituted by the preſent Landgrave of Heſſe Caſſel; it is equally a Military and Civil Order, though generally conferred on General Officers. The badge is an octagonal medal, enamelled Red, in the centre a Lion rampant, Gold, ducally crowned, it is pendent to a broad watered crimſon ribbon, worn ſcarfwiſe. See plate 15.

GERMAN EMPIRE.

THE ORDER

OF

MERIT IN HESSE CASSEL.

THIS Military Order was inſtituted by the preſent Landgrave of Heſſe Caſſel. The badge of it, is a gold croſs of eight points enamelled white, and on the centre this motto, *Pro Virtute et Fidelitate*; it is worn at the coat button-hole, pendent to a blue ribbon, edged with ſilver; none but military men can receive this Order. For the badge, ſee plate 16.

GERMAN EMPIRE.

THE ORDER

OF

S T. H U B E R T.

GERARD the Vth, Duke of Juliers, Berg and Cleves, firſt inſtituted this Order in memory of a victory gained by him, in the year 1447, on St. Hubert's day, over Arnold of Egmont. It continued to flouriſh from that time until the year 1609, when the family of the founder becoming extinct, and his dominions being divided between the Elector Palatine and the Elector of Brandenburgh, it became diſuſed and fell into oblivion, and ſo it remained until the year 1709, when the Elector Palatine revived it, and appointed a new ſet of ſtatutes. By theſe it is directed, that the number of Counts and Barons of the Order, who enjoy the manorial rights of the lands annexed to it, ſhall be limited to twelve, but that the number of Princes and private gen-

tlemen ſhall not be fixt; all, however, are to prove the nobility of their paternal and maternal deſcent for four generations, and on the day of reception are to pay one hundred ducats to the poor. The Elector Palatine is Grand Maſter of the Order, but the Knights are elected by the chapter, which is held in his preſence. The badge of the Order, is a croſs of eight points; from the angles iſſue rays, and on the middle a circle, within which is enamelled the figure of St. Hubert kneeling before a crucifix placed between the horns of a ſtag, ſtanding in a wood, all proper, with a Runic motto on the circle: this is on ordinary occaſions worn pendent to a red ribbon ſcarf-wiſe, over the left ſhoulder, and on the left ſide of their outer garmen[illegible] gold ſtar embroidered, having in the centre this device, in the Runic language, *Conſtans in fidelitate*, on a red ground; but on days of ceremony the badge is worn pendent to a collar, compoſed of oblong plates between old text T's; on each plate is enamelled the figure of St. Hubert, praying before a ſtag. All the Knights have either military employments or penſions. For the badge and collar, ſee plate 40. *Note*, the badge is copied from an original.

GERMAN

GERMAN EMPIRE.

THE ORDER OF ST. RUPERT.

JOHN-Erneſt-Louis De Thun, Archbiſhop of Saltzburg in Bavaria, inſtituted this Order in the year 1701, in honor of St. Rupert the founder, and patron of the ſee he held, and the apoſtle of his country. It is compoſed of twelve Knights, who are diſtinguiſhed by a chain of gold round the neck, to which is pendent the badge of the Order, which is a croſs of eight points, enamelled blue, and on the centre the image of St. Rupert (ſee plate 41). The Archbiſhop of Saltzburgh, being the richeſt and moſt powerful prince of Bavaria, next to the Elector, his Order is in good eſteem.

St. Rupert

GERMAN EMPIRE.

THE ORDER

OF

SINCERITY,

JOHN-GEORGE IV. Elector of Saxony, and Frederick III. Elector of Brandenburgh, after ſeveral diſputes, in which their intereſts were concerned, being in conference together at Torgaw in the year 1690, with a view of terminating their differences by an authentick treaty, eſtabliſhed conjointly this Order, which was to ſerve as a confirmation, and a ſecurity hereafter of their good underſtanding. The Knights of this Order wear a bracelet of gold; on one ſide are the names of the two Princes, with this device, *Amitié ſincere*; on the other ſide two armed hands, cloſely joined together, and placed on two ſwords, with two palm branches croſſed, with this motto *Unis pour jamais*.

GERMAN EMPIRE.

THE ORDER

OF

O O L S.

THIS Order was inſtituted, in the year 1380, by Adolphus Duke of Cleves, on the feaſt of St. Rumbert. It conſiſted of thirty-five Knights Companions, choſen from among the nobility. The badge which they wore (embroidered in ſilver, on the left ſide of their ſhort ſilk mantle) was the figure of a man, habited like a fool, in a ſhort waiſtcoat, a cowl of red and yellow patchwork, with morrice-bells of gold, yellow ſtockings and black ſhoes, holding in his hand a bowl filled with fruit.

OF THE

ORDER OF KNIGHTHOOD

IN

HOLLAND.

HOLLAND.

THE ORDER

OF

ST. JAMES IN HOLLAND.

FLORENTIUS Earl of Holland and Zeland inſtituted this Order in the year 1290, at his palace at the Hague, in honor to St. James. He created twelve of his principal Nobles Knights of this Order, whom he inveſted with collars of gold chains, decorated with ſix eſcallops at equal diſtances, to which hung a gold medal, and thereon the figure of St. James the Apoſtle See plate 42.

St. James in Holland

OF THE

ORDERS OF KNIGHTHOOD

IN THE

DOMINIONS

OF THE

KING OF NAPLES.

NAPLES.

THE ORDER

OF

ST. JANUARIUS.

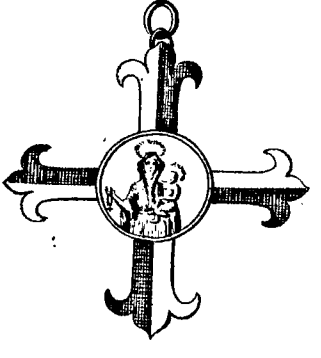
THE preſent King of Spain being King of Naples and Sicily, before his acceſſion to the Spaniſh throne, inſtituted this Order in July 1738. By the ſtatutes of it, the number of Knights is limited to thirty, and the inſtitutor is to continue Sovereign during his life, and after him that office is to be poſſeſſed by the Kings of Naples; all upon whom it is conferred muſt prove the nobility of their deſcent for four centuries, and they are addreſt by the title of Excellency; they wear the badge of the Order pendent to a broad ſcarlet ribbon worn faſh-wiſe, and a gold ſtar of eight points with Fleurs-de-Lis at the angles embroidered on their outer garment: on the left ſide, on days of ceremony, they wear it pendent to a collar compoſed of caſtles, banners,

mitres, &c. The badge of the Order is a croſs of eight points enamelled white, edged with gold, and in the centre is repreſented a biſhop holding in his left hand a book and croſier, below his waiſt is this motto, *In ſanguine Fœdus*: on the reverſe is a book, on which are two phials red, ſurmounted with two palms, all enamelled in proper colours. St Januarius, the celebrated patron of Naples, is the patron of this Order.

For the badge of it, ſee plate 43. Note, the plate is copied from an original.

S.t Januarius

Rosary of Toledo



NAPLES.

THE ORDER OF THE CRESCENT.

RENE of Anjou, brother and heir to Louis the Third, King of Naples, inſtituted this order in the year 1464, at the city of Angiers in France. The Sovereignty of the Order he ſettled upon himſelf and his heirs or ſucceſſors to the kingdoms of Naples and Sicily. The enſign of the Order was a golden creſcent, on which the letters *L, O Z.* were enamelled in red, by which was meant to be implied *L, Oz en croiſſant,* that is, "Praiſe by increaſing." To this creſcent were joined as many tags of gold, enamelled with red, as the Knight that wore it had been preſent at battles, ſieges of towns, jouſts, tournaments, and ſuch like

feats of gallantry or valour. The collar of the Order was compoſed of three gold chains, as is repreſented on the annexed plate. The number of Knights of it was limited to thirty-ſix, including the Sovereign. This, like many other Orders inſtituted in the ſame age with it, ſurvived the founder but a few years; for the houſe of Anjou, having never had quiet poſſeſſion of the Kingdoms of Naples and Sicily, from which they were expelled as faſt as they came in, the Order which they founded and patronized could not receive from them ſuch ſupport as would render it reſpectable, or an object worthy of the acceptance of men of conſequence or merit. For the collar and badge ſee plate 44.

Crescent

NAPLES.

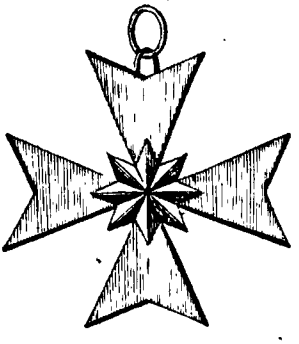
THE ORDER

OF THE

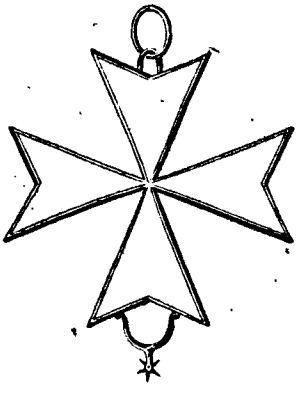
STAR IN SICILY.

AFTER the houſe of Anjou had been driven out of Italy and Sicily; the Princes of the houſe of Arragon, who ſucceeded them, having aboliſhed the Order of the Creſcent, they inſtituted the Order of the Star in order to replace it; but it met in a ſhort time with the fate of the preceding Order, for, having been inſtituted in the year 1351, it became obſolete in the year 1394. The badge of the Order was a ſtar of eight points, ſurmounted with a mullet of eight points, for which ſee plate 45.

Star in Sicily



Golden Spur



NAPLES.

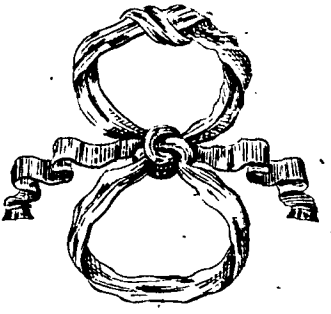
THE ORDER

OF THE

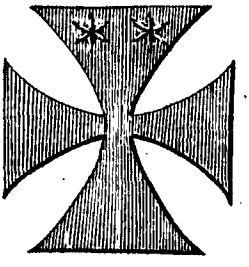
KNOT IN NAPLES.

THIS Order was inſtituted in the year 1351, on the marriage of the Queen of Naples with the Prince of Taranto, who was crowned with her on that occaſion. It was compoſed of ſeventy of the firſt nobility of the Kingdom, beſides ſome illuſtrious foreigners. The enſign of it was a knot intermixed with gold, for which ſee plate 46. It continued in repute but a few years, and periſhed with its founder.

Knot of Naples



Virgin Mary



NAPLES.

THE ORDER

OF

ST. NICHOLAS IN NAPLES.

CHARLES the Third, King of Naples, in the year 1382, inſtituted this Order, for the advancement of navigation; but others ſay, it was erected for the preſerving of amity among the nobles, who were the perſons inveſted with the ſaid honor. Their habit was a white garment; and their grand feaſt was held in the convent of the Church, built by St. Nicholas, Biſhop of Smyrna. The King not ſettling a revenue to ſupport the fame, upon his death it became extinct.

Their enſign was a ſhip in a ſtorm, with this motto, *Non credo tempori.*

NAPLES.

THE ORDER

OF THE

ERMINE IN NAPLES.

IN the year 1463, Ferdinand I. King of Naples, having ended the war which he had againſt John of Loraín Duke of Calabria; his brother in law Marinus Marcianus, Duke of Seſſa and Prince of Roſiano, had raiſed a confederacy, and intended to kill him when they were together, by which means the Kingdom might be transferred to the Duke of Calabria; but this plot being diſcovered, and the Duke apprehended, inſtead of executing him, the King elected him one of this Order, and alſo admitted all the nobles of his Kingdom.

The collar was of gold, intermixed with mud, to which hung an Ermine, with this motto, *Malo mori quam fœdari.*

THE

THE

ORDERS OF KNIGHTHOOD

INSTITUTED IN

PALESTINE,

AND OTHER PARTS OF

ASIA.

PALESTINE.

THE ORDER

OF THE

HOLY SEPULCHRE IN JERUSALEM.

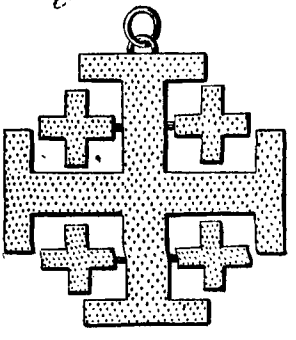
THIS Order, according to Favin, was inſtituted by Baldwin I. King of Jeruſalem, who made the regular canons (which then reſided in a convent adjoining to the Holy Sepulchre) Knights of the ſaid Order; they were to guard the Holy Sepulchre, to relieve and protect pilgrims. The Patriarch of Jeruſalem was appointed their Great Maſter, with power for conferring the Order, and receiving the vow made by the Knights, which was of chaſtity, poverty, and obedience. Their habit was white, and on their breaſt a gold croſs potent, cantoned with four croſſes of the ſame without enamel, pendent to a black ribbon. (See plate 47). They wore

the

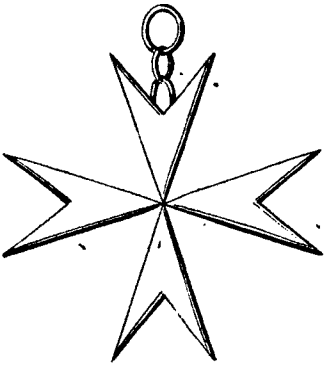
the croſs of yellow embroidery on the left ſide of their robe.

When the city of Jeruſalem was taken by the Saracens, the Knights retired to Italy, and ſettled at Perugia, and were afterwards united to the Knights of St. John of Jeruſalem.

Holy Sepulchre



Malta



PALESTINE.

THE ORDER

OF

MALTA,

OR KNIGHTS OF

ST. JOHN OF JERUSALEM.

CERTAIN Chriſtain merchants of Malſi, in the kingdom of Naples, who traded to Paleſtine, obtained leave from the Caliph of Egypt to dwell near the Holy Sepulchre of Chriſt, and to erect a ſmall houſe for the intertainment of themſelves and pilgrims, named it the Hoſpital of Chriſtians, with a ſmall oratory, dedicated to the Virgin Mary. Their number increaſing, they built another houſe for women, and dedicated it

to St. Mary Magdalen. Their number increaſing, they built a more convenient houſe, the others being too ſmall, and dedicated it to St. John Baptiſt. They entertained all pilgrims that came for devotion, and cured the deceaſed amongſt them. They became eminent for their devotion, charity, and hoſpitality. St. John Baptiſt being their patron, they were called Brethren Hoſpitallers of St. John Baptiſt of Jeruſalem, to diſtinguiſh them from the Knights of the Holy Sepulchre; they took the black habit of the Hermites of St. Auguſtin, and on the left ſide of the breaſt, they wore a croſs of white cloth, with eight points. In war they wore crimſon, with a white croſs, but in their monaſteries and on the day of their profeſſion the black garment only; this order increaſed in wealth after the ſuppreſſion of the Templars, moſt of whoſe lands were given to them; they had in ſeveral parts of Chriſtendom 20000 manors; in England the Lord Prior of the Order was accounted the prime baron in the realm.

Their firſt Great Maſter was Gerard de Sainct Didier, by whom they were founded; the laſt maſter that had his reſidence in the Holy land was John de Villiers, in whoſe time being driven out of Paleſtine, they removed to Cyprus, and then to the Iſle of Rhodes, which they poſſeſſed till the year 1523, when they were expelled by Solyman the Magnificent, who took it by force, through want of ſuccour, from the Chriſtian princes. The beſieged of the city, was admirably defended by the Knights, who were conducted by their Great Maſter Philip de Villiers, of the Iſle of Adam.

After the loſs of the Iſle of Rhodes, they removed to the Iſland of Malta, which with Tripoli and Gaza were granted to them in fee by the Emperor Charles V. A. D. 1530, under the tender of one falcon yearly to the Viceroy of Sicily, and to acknowledge the King of Spain and Sicily for their protectors. In this Iſle they continue a bulwark to thoſe parts, and from this their ſettlement, are called Knights of Malta.

In May 1563, they were beſieged by Solyman, with a navy of 160 gallies full of Turkiſh ſoldiers, and 100 veſſels with proviſions. The ſiege was ſuſtained for four months by the bravery of the Knights, and the conduct of their Great Maſter John de Velete, ſo that the Turks were obliged to raiſe the ſiege, and leave 3000 of their men behind, and moſt part of their artillery, on the 8th of September in the ſame year. Upon which day annually is a proceſſion at Malta, in memory of their deliverance.

Theſe Knights are in number 1000; 500 are to reſide in the Iſland of Malta, the remainder are diſperſed at their ſeminaries in Spain, Germany, Italy and France, and at any ſummons are to make their perſonal appearance. A ſeminary they had in England till the ſuppreſſion of it by King Henry VIII.; yet they appoint one to whom they give the title of Grand Prior of England. Out of the following nations they chooſe their grand officers, *viz.* Provence, the great Prior; Auvergne, the Marſhal of the Order; Italy, the Admiral of the Order; Arragon, the Conſervator of the Order; England, they uſed to appoint the Great Colonel of the

Cavalry; Germany, the High Bailiff of the Order; Caſtile, the High Chancellor of the Order.

None are admitted into this Order, but ſuch as can prove their gentility for ſix deſcents: they ſwear to defend the Church, to obey their ſuperiors, and to live upon the revenues of their Order only. There are ſixteen called the Great Croſſes, out of whom the officers of their Order, as the Marſhal, Admiral, Chancellor, &c. are choſen, who, together with the Maſter, puniſh ſuch as are convicted of any crime.

When the Great Maſter dies, they ſuffer no veſſel to go out of the Iſland till another is choſen, leſt the Pope ſhould interfere in their election, which is as follows: the ſeveral ſeminaries name two Knights each, allowing alſo two for the Engliſh; and thoſe ſixteen from among themſelves chooſe eight; thoſe eight chooſe a Knight, a Prieſt, and a Friar ſervant; and they three, out of the ſixteen Great Croſſes, elect the Great Maſter, who, being choſen, is ſtyled, *The moſt illuſtrious and moſt reverend Prince, the Lord Friar* N. N. *Great Maſter of the hoſpital of St. John of Jeruſalem, Prince of Malta and Gaza.*

The badge of the Order is a gold croſs of eight points, enamelled white, pendent to a black watered ribbon, worn at the breaſt. See plate 47.

N. B. This Order being compoſed of perſons of different countries, the badge is decorated ſo as to diſtinguiſh the country of the bearer, *viz.* Germany, by an Imperial Crown and Eagle; France, the Crown and Fleurs-de-Lis; &c. which information was received from a Knight of this Order.

PALESTINE.

THE ORDER

OF

ST. LAZARUS.

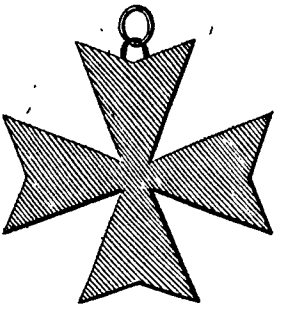
THIS Order was inſtituted upon a moſt charitable account, *viz.* to cure perſons infected with the leproſy (which was a diſeaſe frequent in the Eaſt): they had aſſigned to them a famous hoſpital in Jeruſalem, called St. Lazàrus, for the reception of lepers. Through the incurſion of the Saracens, this Order was almoſt extinct, till the Latin Princes joined together in a holy league, to expel the Saracens out of the Holy Land: theſe religious men entered into martial diſcipline, and performed great ſervice, inſomuch that they gained fame and eſteem of Baldwin II. king of Jeruſalem, in whoſe

time they flouriſhed under the government of a Great Maſter.

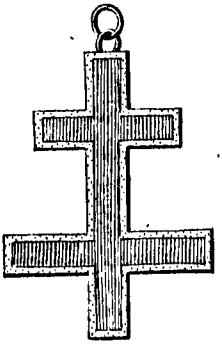
In 1150 they made their vows of obedience, poverty, and chaſtity, before William Patriarch of Jeruſalem, and ſubmitted themſelves to the Order of St. Benedict.

Before they entered into the Order, they were to prove themſelves born in wedlock, of Chriſtian parents, gentlemen by the father's and mother's ſide: alſo to be of an unblemiſhed character. By a bull ſent from Pope Innocent the VIIIth, in 1590, they were to be joined with all their poſſeſſions in France to the Knights of the Rhodes; but the bull iſſued for that purpoſe was not received in France. In 1572 Pope Gregory XII. united thoſe of the Order in Italy with that of St. Maurice, then newly inſtituted by Emanuel Philabert, Duke of Savoy; and in 1608 this Order was united in France to that of our Lady of Mount Carmel, which had been inſtituted by Henry IV. The Knights of St. Lazarus and thoſe of Mount Carmel are allowed to marry, and at the ſame time to poſſeſs penſions charged upon eccleſiaſtical livings. The badge of the Order was a green croſs, like that of Malta, made of gold. *See* plate 49.

S.t Lazarus



Templars



PALESTINE.]

THE ORDER

OF THE

KNIGHTS TEMPLARS.

IN the year 1119, Hugh de Pagancs and Godfrey de St. Amor, with ſeven gentlemen, out of devotion went to the Holy Land, where they determined to erect and enter into a brotherhood; and being at Jeruſalem they conſulted what they ſhould do, that might be a ſervice acceptable to God; and being informed, that in the town of Zaff there reſided many thieves that uſed to rob the pilgrims that reſorted to the Holy Sepulchre, they reſolved to make the paſſage more free by diſperſing theſe robbers; and for the encouragement of theſe gentlemen in ſo good an undertaking, the King aſſigned them lodgings in his palace adjoining to Solo-

mon's Temple, from which place they were called Knights Templars.

King Baldwin the Second, 3d King of Jeruſalem, and Guarimond the Patriarch, finding their actions ſucceſsful, furniſhed them with neceſſary proviſions: and though their charitable ſervice made them acceptable unto all, yet for the firſt nine years they were in ſo great diſtreſs, that they were forced to take the charity of well-diſpoſed people; there reſorted unto them many Chriſtians, ſo that their number was much increaſed. When at war, their banner was half white, the other black, ſignifying white and fair to Chriſtians, but black and terrible to their enemies. Pope Honorius, at the requeſt of Stephen Patriarch of Jeruſalem, preſcribed unto them an Order of life, whereby they were to wear a white garment, to which Pope Eugenius added a red croſs. They made their vows, in the preſence of the before mentioned Patriarch, of obedience, poverty, and chaſtity, and to live under the rule of regular canons of St. Auguſtine.

The Knights Templars (according to Dugdale) wore linnen coifs (like the Serjeants at Law) and red caps cloſe over them; on their bodies ſhirts of mail, and ſwords girded on with a broad belt; over all they had a white cloak reaching to the ground, with a croſs on their left ſhoulder; they uſed to wear their beards of a great length, whereas moſt other Orders ſhaved.

The Templars being numerous and famous for their enterprizes, not only for ſecuring the paſſages, but for fighting both by ſea and land againſt the Infidels, they became

became highly favoured of the Chriſtian Princes, who aſſigned to them great revenues to be ſpent in God's ſervice. In proceſs of time they became exceeding wealthy and powerful, ſo that they grew proud, and withdrew themſelves from the obedience of the Patriarch of Jeruſalem, and joined with the Pope. But in the end they found not the favour from the Pope as they expected; for by him, or through his conſent, upon ſome infamous crimes charged againſt them, their lands and poſſeſſions were ſeized upon, and otherwiſe diſpoſed of, their Order ſuppreſſed, and they themſelves impriſoned, condemned, and cruelly executed. According to the opinions of many authors, they were unjuſtly accuſed by ſubornation of witneſſes, merely to gain their revenues, which, according to Dr. Heylin, were exceeding great, having no leſs than ſixteen thouſand Lordſhips in Europe.

The firſt ſettling of this Order in England (according to Dugdale) was in Holborn in London; but their chief reſidence in the reign of King Henry II. was the Temple in Fleet-ſtreet, which was erected by them, and the Church (built after the form of the Temple at Jeruſalem) dedicated to God and our bleſſed Lady, by Heraclius, Patriarch of Jeruſalem, in the year 1185.

On Wedneſday after the Feaſt of the Epiphany in the year 1307, the firſt of Edward II. by the King's ſpecial command, and a bull from the Pope, the Knights Templars were generally through England laid hold on and caſt into priſon; and in a general council held at London, being convicted of various impieties, all their poſſeſſions were ſeized into the King's hands.

This Order was condemned in a general Council at Vienna under Pope Clement V. anno 1311, 4th of Edward II; and by a general decree of the before mentioned Clement, in the 7th year of his Papacy, they were annexed and incorporated to the Knights Hoſpitalars. The badge of the Order was a Patriarchal croſs, enamelled red, and edged with gold, worn at the breaſt, pendent to a ribbon; ſee plate 48.

PALESTINE.

THE ORDER

OF THE

KNIGHTS HOSPITALARS.

WHEN the Holy Land began to grow famous by the expeditions of Chriſtian Princes, this Order of the Hoſpitalars had its beginning, or rather reſtoration, by Girardus; for the original is attributed to Johannes Hircanus Machabeus, or John, Patriarch of Alexandria, who, for his liberality to the poor, was ſurnamed Eleemoſynarius. Theſe Knights having their chief ſeat at firſt in the Hoſpital of St. John Baptiſt at Jeruſalem, which was re-edified by the ſame Girard, took that Saint for their Patron, but their rule from Pope Gelaſius II.; and Honorius II. aſſigned them a black mantle, with a white croſs. Raimundus de Podis, the firſt

firſt Maſter, deviſed the Statutes of their Order, and intitles himſelf *Servus pauperum Chriſti, & Hoſpitalis Hieroſolomitani Cuſtodem*. The profeſſion of the Knights was, a religious vow, to entertain pilgrims coming to the Holy Land, and to defend them in their journey from robbers; in which ſervice they had great aſſiſtance from many Chriſtian Princes. After the loſs of all in Paleſtine, they obtained the Iſle of Rhodes for their ſeat; but that alſo, after ſundry aſſaults, being won by the Turks, they had an aſſignation of the Iſle of Malta by the Emperor Charles V. and Pope Clement the VIIth, where they ſtill continue, and are now termed Knights of Malta. In the year 1100 Jordan Briſet, a rich and religious man, built them a houſe near Weſt Smithfield, called St. John of Jeruſalem, and from their great auſterity of living obtained vaſt poſſeſſions in England before what belonged to the Templars was ſettled upon them. In Warwickſhire they had lands in Grafton, Cheſterton, Preſton, Bagot, Whitmaſh, Newbold, Pacie, Bilney, Ricton, Dunſmore, Halford, Anſtie and other places, by the gift of ſundry perſons.

PALESTINE.

THE

TEUTONICK ORDER.

THIS Order owes its origin to the piety of a German and his wife, who, in the time of the Holy-war, lived in Jeruſalem, and built there an hoſpital for the reception and maintenance of ſuch pilgrims as were their countrymen; and to which hoſpital they afterwards, by permiſſion of the Patriarch of Jeruſalem, added an oratory, dedicated to the Holy Virgin. Soon after, ſeveral German gentlemen contributed towards the enlargement of this charity, and in 1191 were joined by ſeveral others, who came from Bremen and Lubeck; whereupon they, at their joint expence, erected a moſt ſumptuous hoſpital at Acre, and aſſumed the title of *Teutonic Knights*, or Brethren of the hoſpital of our Lady of the Germans *of Jeruſalem*. Theſe Knights wore a white mantle, and had for their badge,

which

which they wore at their breaſt, a croſs potent Sable, charged with another croſs double potent Or, ſurcharged with an eſcutcheon of the Empire, the principal croſs ſurmounted by a chief Azure ſemé of France. See plate 49, N° 1. The original badge which was aſſigned by the Emperor Henry VI. was *a croſs potent black*. John King of Jeruſalem, added thereunto the *croſs double potent Gold*; the Emperor Frederick II. gave them the *imperial Eagle*: and St. Lewis augmented the badge with *ſemé of Fleurs-de-lis, on a chief blue*. Conrad Duke of Suabia invited the Teutonic brethren into Pruſſia about the year 1230, and made over to them the property of the territory of Culm. Soon after, they grew very powerful, conquered Pruſſia, built the towns of Elbing, Marienburgh, Thorn, Dantzic, and Koniſberg, and at length ſubdued Livonia. This proſperity was not, however, of long duration; for the Order divided againſt itſelf, and the Kings of Poland were benefited by their diſſenſion; Pruſſia revolted, and Caſimir IV. received the homage of the Knights. At length, Albert Marquis of Brandenburgh, Grand Maſter of the Order, abjured the Roman-Catholic Religion, abdicated the dignity of Grand Maſter, ſubdued Pruſſia, and expelled ſuch of the Knights as refuſed to follow his example: thoſe retired to Mariendal in Franconia. It was one of the moſt powerful Orders in Europe; but at preſent is divided into two branches; the firſt for Roman Catholics, who take the oath of celibacy, and have a Houſe at Mergenheim in Germany, wherein to tranſact their affairs. The enſign worn by this branch is,

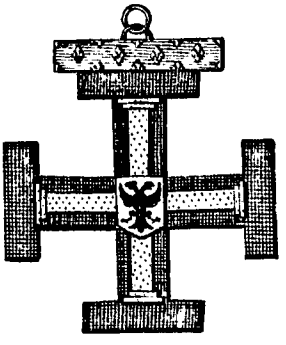
is, *a croſs patonce black, thereon a croſs Fleury Gold, over all on the centre an eſcutcheon Gold, charged with the imperial eagle black.* See Plate 49, N° 2. This enſign is worn round the neck, pendent to a gold chain.

The ſecond branch is for Proteſtants: they have a houſe at Utrecht, wherein to tranſact their buſineſs, and in which the Secretary reſides. The method of admiſſion into this branch being ſomewhat ſingular, we ſhall here mention it. The Nobles of Holland, if they propoſe a ſon to be a Knight, go to Utrecht, and enter his name in the Regiſter, and pay a large ſum of money to the uſe of the poor maintained by the Order; and the perſon whoſe name is entered ſucceeds in rotation.

When a Knight dies, he that is firſt on the liſt is ſummoned to attend the chapter, and bring with him proof of his Nobility for four generations both on the father's and mother's ſide; if not, he is ſtruck out of the liſt.

The Enſign of this branch is a croſs pattée, enamelled white, ſurmounted with another black; above the croſs, is a ball twiſted white and black. See plate 49, N° 3. It is worn pendent to a broad black watered ribbon, which is worn about the neck. The ſame croſs is embroidered on the left breaſt of the upper garment of each Knight.

N.º 1



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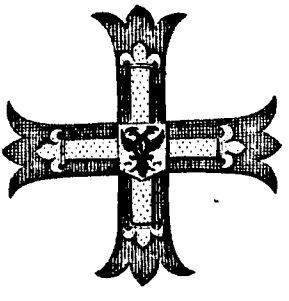

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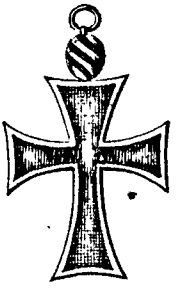


PALESTINE.

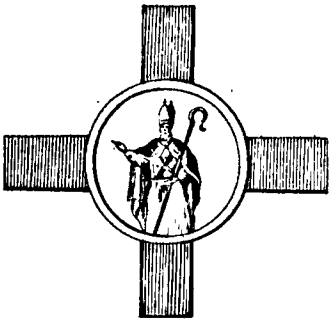
THE ORDER

OF

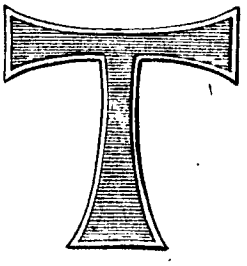
ST. BLAISE AND THE VIRGIN MARY.

THIS Order was Eccleſiaſtical as well as Military. It took place ſoon after that of the Knights Templars. The badge of the Order was a red croſs, on the centre was a medallion with the image of St. Blaiſe enamelled. When the Knights of this Order aſſembled in chapter, or ſet out on any military expedition, they wore on their breaſt the ſame badge embroidered on a white habit: ſee plate 50.

St Blaize & the Virgin



St Anthony in Ethiopia



PALESTINE.

THE ORDER

OF

ST. ANTHONY IN ETHIOPIA.

JOHN Emperor of Ethiopia (vulgarly called Preſtor John), in the year 370, erected into a religious Order of Knighthood certain Monks, who lived an auſtere life in the deſert, after the example of St. Anthony. He granted theſe Knights many privileges and revenues. They received the rule of St. Baſil, wore a black garment, and for their enſign a blue croſs edged with gold in form of the letter T; ſee plate 50. Their chief ſeat was in the iſle of Merſe, where the Abbots both ſpiritual and temporal reſided. In other parts of Ethiopia they had many monaſteries and convents, with about two millions yearly revenue.

Theſe Knights vow to defend the Chriſtian religion; to yield obedience to their ſuperiors, obſerve conjugal chaſtity; not to marry or receive any other Holy Orders without licence firſt obtained from the Abbot; they are to guard the confines of the Empire; and to go to war when and where they are commanded.

The ancient monaſtery of St. Anthony is ſituated in the deſerts of Thebais, near ſome mountains where that famed hermit lived and died. This edifice is ſurrounded with an oval wall, about five hundred paces in circumference, and near forty feet high, to keep out the plundering Arabs. The pilgrims and other viſitors are drawn up into it by a rope let down from a kind of watch-houſe on the top of a wall, and a crane turned by the Monks within the incloſure. The cells of this monaſtery, which amounted formerly to more than three hundred, are now reduced to about forty, the reſt being a heap of ruins. Theſe cells are more like ſepulchral vaults than chambers, being moſt of them not above four feet high, five wide, and ſeven in length. Beſides theſe cells, they have a common hall, a kitchin, and a ſtrong tower, where they keep their proviſions, of which they commonly lay up a ſtock ſufficient for two years. The door that leads into it is plated with iron, and is entered by means of a draw-bridge from a lower tower over againſt it; and hither the Monks retire when they are cloſely beſieged by the Arabs. But the greateſt curioſity of the place is a ſubterraneous paſſage about fifty paces long, which leads to a rock without the walls, from whence iſſues a ſtream of excellent water, ſufficient for all the uſes of the monaſtery, and ſerving to water their little garden, which is ſtored with variety of herbs and fruits. The beds of the Monks are ſheep-ſkins ſpread upon mats, and a bundle of ruſhes ſerves them for a pillow. Their drink is water, and their food is chiefly the product of their garden.

PALES-

PALESTINE.

THE ORDER OF ST. JOHN OF ACRE.

Theſe Knights reſided in the city of Acre, where they performed acts of charity to pilgrims that travelled to the Holy Land. They exerciſed arms in imitation of the Knights Hoſpitallars. They followed the rule of St. Auguſtine, and wore a black garment, whereon was a white croſs pattée.

After the city of Acre was taken, they removed into Spain, where they flouriſhed receiving great favour from Alphonſus the Aſtrologer, King of Caſtile; but after his death they decayed, and were united to the Knights Hoſpitallars.

PALESTINE.

THE ORDER

OF

ST. KATHARINE AT MOUNT SINAI.

This Order was inſtituted in 1063, to guard and defend the Sepulchre of St. Katharine their patron (who had ſuffered martyrdom in Alexandria under the Emperor Maximinus), whoſe body is ſaid to be buried in Mount Sinai, near to which place a monaſtery was erected and dedicated to her name. They protected travellers who came for devotion, and to entertain them during their abode.

Theſe Knights were made upon her tomb in the ſame manner as thoſe of the Holy Sepulchre. They lived under the rule of St. Baſil the Great, vowed obedience to the Abbot of the Monaſtery, their garment was white, and on the left ſide, a Katharine wheel interlaced

terlaced with the croſs of Jeruſalem : the wheel is pierced with ſix ſpokes Red, ending in ſharp points, nailed white, the wheel is termed from St. Katharine, who had her limbs broken by its iron point; ſee plate 23. When the Turks became maſters of theſe parts, this Order ſuffered much; notwithſtanding, ſome remains of the Order yet continue.

PALESTINE.

THE ORDER

OF

LADIES KNIGHTS OF MALTA.

THIS Order was inſtituted in 1107, by Agnas Abbeſs of the Hoſpital of St. Mary Magdalen, who with her Companions made profeſſion of the ſame rule, took the habit, and bound themſelves to obſerve the ſame vows, as Gerard de Didier had done in 1099. The badge of this Order was the ſame as that of the Knights of Malta.

PALESTINE.

THE ORDER

OF

ST. BLAIZE.

THIS Order was founded under the rule of St. Baſil, and were alſo called Knights of St. Mary. Their garment was ſky-colour with a gold croſs, which they wore before their breaſt, having in the midſt the figure of St. Baſil their patron. They were officers and ſervants to the Kings of Armenia. This Order was at the height, when the Armenian Kings of the Houſe of Luſignan kept their court in the city of Acre.

PALESTINE.

THE ORDER OF KNIGHTS OF THE MARTYRS IN PALESTINE.

THESE Knights took their denomination from an Hoſpital in Paleſtine, dedicated to St. Coſmas and St. Damianus, Martyrs; where acts of charity were exerciſed towards ſick ſtrangers. Their profeſſion obliged them to other works of mercy, *viz.* to redeem captives, and bury the dead. They followed the rule of St. Baſil, which was confirmed to them by Pope John XXII. Their badge was a red croſs, in the middle whereof, within a circle,

was the aforeſaid two ſaints. When they retired into Europe, they changed into a red croſs, and conformed to St. Auguſtine's rule.

PALESTINE.

THE ORDER OF MOUNT-JOY.

THESE Knights are ſo called, from a caſtle where this Order was inſtituted, built upon the point of a mountain not far from Jeruſalem, whence the pilgrims firſt viewed the holy-city, and where theſe Knights lay in garriſon. Their habit was a red ſhort mantle; on their breaſt they wore a white ſtar with five rays. They obſerved the rule of St. Benedick, which afterwards was changed to that of St. Auguſtine; they vowed poverty, chaſtity, and obedience. After the loſs of the Holy-Land, they retired into Spain, and were incorporated into the Order of Calatrava.

PALESTINE.

THE ORDER

OF THE

BURGUNDIAN CROSS AT TUNIS.

THIS Order was inſtituted on St. Mary Magdalen's day 1535, by Charles V. Emperor of Germany and King of Spain, after he had reſtored Mulleaſſus King of Tunis to his kingdom, to reward thoſe commanders who had behaved themſelves well in the victory. It was the day wherein he made his pompous entry into Tunis, when dreſſed in the coat he uſually wore in battle, whereon was embroidered a Burgundian croſs, which croſs he made the badge, and added a ſteel ſtriking ſparks of fire out of a flint, with this inſcription, *Barbaria*; and, for a more ornamental decoration, gave a collar of gold, whereat hung this badge.

OF THE

ORDERS OF KNIGHTHOOD

IN

POLAND.

POLAND.

THE ORDER OF THE WHITE EAGLE.

THIS Order was firſt inſtituted in the year 1325, by Uladiſlaus V. but having ſoon fallen into diſuſe, it lay in oblivion until the year 1705, when Auguſtus Elector of Saxony and King of Poland revived it, in order to uſe as an inſtrument to attach to his own intereſt and perſon ſeveral of the Poliſh nobility, who he feared were inclined to Staniſlaus his competitor. At its revival it was highly eſteemed, and was conferred on the Czar Peter the Great and Grand Duke of Ruſſia. The Knights of this Order commonly wear the badge pendent to a broad blue ribbon worn ſaſh-ways from the right ſhoulder and under the left arm, and a ſtar of

eight points embroidered in gold and ſilver alternately on the left ſide of their outer garment. The collar is compoſed of eagles diſplayed, and annulets linked together, having pendent to it the badge, which is a croſs of eight points enamelled, Gold, bordered white and cantoned with a ſmaller croſs having a bead on each point, charged on one ſide with an eagle white diſplayed, having over its head an imperial crown, and on the reverſe the King's cypher with this motto, *Pro fide, rege, lege.*

For the collar and badge of this Order, ſee plate 51.

POLAND.

THE ORDER

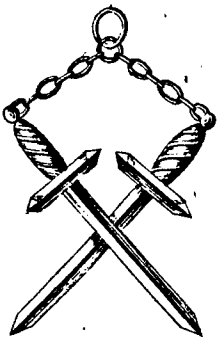
OF

ST. STANISLAUS.

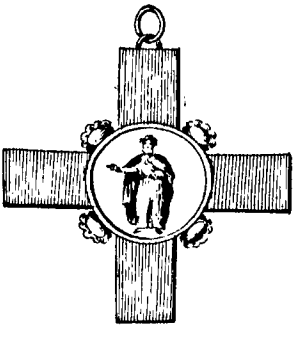
THIS Order was inſtituted by the preſent King of Poland in the year 1765, ſoon after his election to the crown. The badge of it is a gold croſs enamelled red, and on the centre of it a medallion with the image of St. Staniſlaus enamelled in proper colours. It is worn pendent to a broad red ribbon watered and edged with white. The ſtar of the Order is ſilver, and in the centre is a cypher of the letters, S. A. R. [Staniſlaus Auguſtus Rex], encircled by the following motto, *Premiando incitat.*

For the badge of this Order, ſee plate 52.

Sword Bearers



St Stanislaus



POLAND.

THE ORDER

OF

CHRIST IN LIVONIA,

OR OF THE

SWORD BEARERS.

IN the year 1186, *Mainard* firſt preached Chriſtianity to the Livonians, and erected the biſhoprick of Riga; but his ſucceſſors meeting with many difficulties in the year 1200, *Albert* then biſhop of Livonia inſtituted this Order in imitation of the Teutonick Knights, with deſign to extirpate idolatry, and promote the goſpel. He preſcribed to theſe Knights the Ciſtercian rule and habit, *viz.* a long white mantle and

black hood; on the breaſt two ſwords in ſaltire, whence they had the title of Brethren Sword-Bearers. For the badge of the Order, ſee plate 52.

Their ſtatutes were ſomething like the Knights Templars, and they vowed obedience and chaſtity. Pope Innocent III. confirmed this Order, which became fully inſtituted, A. D. 1203; but becauſe they could not of themſelves accompliſh their end about the year 1237, they were united to the Teutonick Order, and ſubmitted to their rule and habit, by whoſe help they overcame the Livonians, and brought them to the Chriſtian faith. Thenceforward the Great Maſter of Livonia acknowledged him of Pruſſia their Superior, until Walter de Pletemberg, their Great Maſter, ſeparated this Order from their obedience to the Teutonick. Finally, A. D. 1561, *Gothard de Ketler*, the laſt Great Maſter, followed the example of the Great Maſter of Pruſſia, became ſubject to the crown of Poland, ſurrendering to King Sigiſmond II. the city and caſtle of Riga, and all the lands, charters, privileges, &c. of this Order, receiving in exchange the dukedom of Courland, to him and his heirs for ever; ſo the Order expired after 357 years continuance.

OF THE

ORDERS OF KNIGHTHOOD

IN

PORTUGAL.

PORTUGAL.

THE ORDER OF CHRIST.

THIS Military Order was inſtituted in the year 1317 by Dionyſius of Portugal, in order to engage the nobility to aſſiſt him the more powerfully againſt the Moors. It obtained great poſſeſſions, and continued to be governed by a Grand Maſter elected by the Knights until 1522, when Pope Adrian VI. conferred that office on John III, and his ſucceſſors to the crown of Portugal. This Order is now under the ſame regulations and enjoys the ſame privileges as the Order of Calatrava does in Spain. By the ſtatutes the Knights of this Order ſhould prove the nobility of their deſcent for four generations, but it often happens that very mean perſons

get-

get this honor without exhibiting any proofs of this kind. The badge of this Order is a croſs pattée, Red, charged with a croſs white worn on ordinary occaſions pendent to a broad ſcarlet ribbon round the neck, and on days of ceremony to a collar compoſed of three chains of gold. See plate 53.

Order of Christ

PORTUGAL.

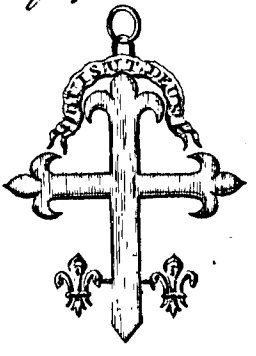
THE ORDER

OF THE

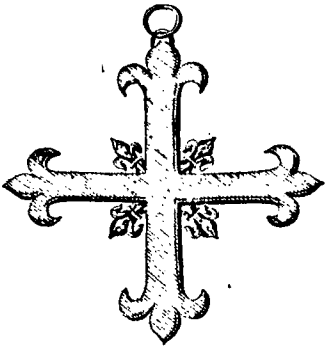
WING OF ST. MICHAEL.

ALPHONSO HENRIQUEZ King of Portugal inſtituted this Order in the year 1172, in commemoration of a victory obtained by him over the Moors, whom he imagined he overcame by the immediate interpoſition of St. Michael, who, according to the legend, appeared fighting in the King's right wing. While it ſubſiſted (which was not very long), the enſign of it was a croſs fleury fitchée, Red, cantoned in baſe with two Fleurs-de-lis, and over the croſs in a ſcroll, this motto *Quis ut Deus*. See plate 54.

Wing of S.t Michael



Avis



PORTUGAL.

THE ORDER

OF

AVIS.

THIS Order was firſt inſtituted by Alphonſo Henriquez King of Portugal in the year 1147, on the footing of a Military and Religious Order, on occaſion of his taking the city of Evora from the Moors. It continued independent until the year 1213, when it came to acknowledge its ſubjection to the Order of Calatrava then under the Grand Maſter Don Roderigo Garzes De Aſſa, and it remained in this ſtate of Vaſſalage until the time of its ſeventh Grand Maſter Don John of Portugal, who on depoſing his brothers and ſeizing the crown threw off all ſubjection to the Order of Cala-

trava. The badge of the Order of Avis is a croſs flory enamelled Green, and between each angle a Fleur-de-lis Gold; it is worn pendent to a green ribbon round the neck. See plate 54.

PORTUGAL.

THE ORDER

OF

ST. JAMES IN PORTUGAL.

THIS Order was inſtituted by Denys the Sixth King of Portugal in the year 1310, in honour of St. James, under whoſe protection he became victorious in many battles againſt the Moors, and at length quieted his kingdom by the aſſiſtance of theſe Knights. This Order flouriſhed through the great privileges the founder beſtowed, and the approbation of Pope Nicholas IV. and others his ſucceſſors. The Knights profeſs chaſtity, hoſpitality, and obedience; and none are admitted till they make proof of their gentility by blood. Their enſign is a red ſword, like that of St. James of Galicia; the habit white, and the only difference between them lies

lies in a twiſt of gold, which theſe of Portugal draw about their ſword. At *Alcazar de Sal* was their principal convent, which they afterwards removed to *Dalmela*, were it yet continues. Their ſtatutes, &c. are much the ſame with thoſe of *St. James* in *Galicia*, whereupon ſome erroneouſly have confounded them.

OF THE

ORDERS OF KNIGHTHOOD

IN THE

DOMINIONS

OF THE

POPE,

AND OTHER PARTS OF

ITALY.

THE POPE'S DOMINIONS

THE ORDER OF ST. GEORGE IN ROME.

THIS Order was inſtituted according, to ſome, by Pope Alexander VI. in the year 1498; or, according to Michaeli, by Pope Paul III. to encourage naval men to defend the coaſt of the Adriatic againſt pirates. The badge of it was a croſs of gold within a circle of the ſame, like an open crown, for which ſee plate 55.

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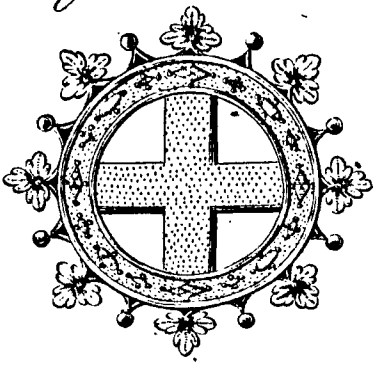
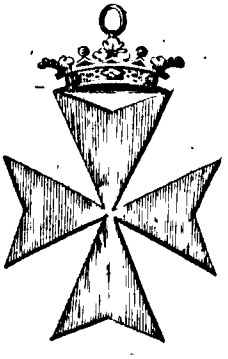
S.t George in Rome



S.t George al Ravenna



THE POPE'S DOMINIONS.

THE ORDER OF ST. GEORGE AT RAVENNA.

THIS Order is ſuppoſed to have been firſt inſtituted by Pope Paul III. in the year 1534; and to have had aſſigned to it the city of Ravenna, to defend it and the marches of Ancona from the Corſairs that infeſted them. It was aboliſhed by Pope Gregory in 1572. The badge of it was a ſtar of eight points, Red, over it a ducal coronet, Gold. See plate 55.

THE POPE'S DOMINIONS.

THE ORDER OF ST. PETER AND ST. PAUL.

THIS Order was inſtituted by Leo the Tenth in the year 1520, to defend the ſea coaſts of his territories againſt the Turks who threatened them. Their number was limited to four hundred; and they wore a gold medallion, with the image of St. Peter pendent to a gold chain. In the year 1540, Pope Paul the Third increaſed their number by uniting to the Order of St. Peter the Order of St. Paul, which he had juſt inſtituted

tuted. After this, the Knights wore three gold chains, and pendent to them a medallion, with the image of St. Peter on one ſide, and that of St. Paul on the other. See plate 56.

THE

S.t Peter

THE POPE'S DOMINIONS.

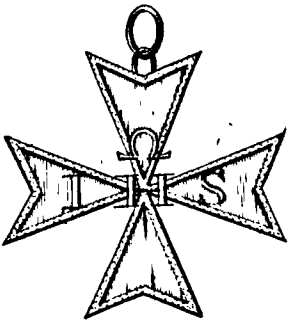
THE ORDER OF JESUS AND MARY.

THIS Order was inſtituted by Pope Paul V. in the year 1615. The Knights of it were ſworn to defend the Holy See againſt infidels and heretics, and for that purpoſe each Knight was obliged conſtantly to keep ready a horſe completely accoutred, a ſword, a lance, and a ſervant armed with a fuſil. The badge of the Order was a croſs of eight points enamelled red, edged

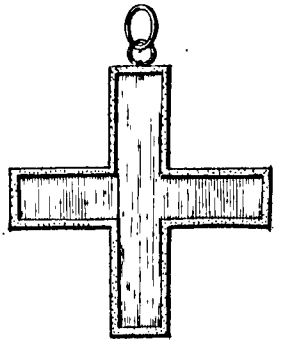
with gold and having in the center the letters *I. H. S.* and over the Greek letter Ω, the ſymbol of the Virgin Mary. For the badge, ſee plate 57.

THE

Jesus & Mary



Order of Jesus Christ



THE POPE'S DOMINIONS.

THE ORDER OF JESUS CHRIST.

POPE John XXII. during his reſidence at Avignon in the year 1320, inſtituted this Order, which was reformed and improved by Pope Paul V. The reigning Pope is always Sovereign of it, and the badge is a gold croſs enamelled, Red, and edged with gold, worn pendent to a ſcarlet ribbon tied to the waiſt-coat button-hole. This Order was originally deſigned as a mark of diſtinction for the nobility of the Pope's Italian territories, but having been on ſome occaſions proſtituted, it is not at this time ſo much conſidered as it has been formerly. For the badge, ſee plate 57.

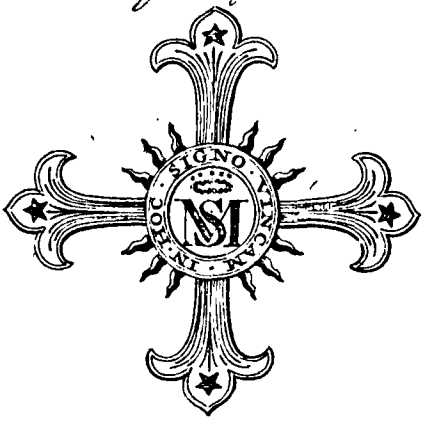
THE POPE'S DOMINIONS.

THE ORDER OF ST. MARY THE GLORIOUS.

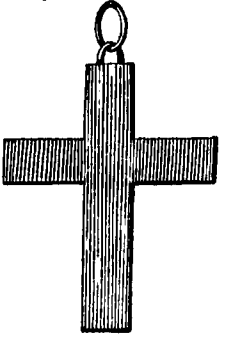
THIS Order was propoſed by John Baptiſt Pedro, and Bernardo Petigna, to Pope Paul V. who approved of it in the year 1618. The great end of it was the ſuppreſſion of the Barbary Corſairs that infeſted the Mediterranean; and, in order to enable the Knights of it then more ſpeedily to effect it, the Pope gave them the command of his gallies, aſſigned to them the town and harbour of Civita Vecchia, and beſtowed on them the

the palace and convent of St. John of Lateran. The badge, which they wore on the left ſide of their mantles, was a croſs flory, of blue ſattin, embroidered with ſilver, and bordered with gold, having in the midſt a circle, with this motto, *In hoc ſigno vincam*, and within the circle the letters S. M. in a cypher, and crowned with a chaplet and ſtars of gold; from the circle iſſue forth twelve rays, to denote the twelve Apoſtles; and on each arm of the croſs is a ſtar, to ſignify the four Evangeliſts. See plate 58.

S.t Mary the Glorious.



S.t George at Genoa.



THE POPE'S DOMINIONS.

THE ORDER OF PIUS.

THIS Order was inſtituted by Pope Pius IV. in the year 1560; and the number of Knights of it was at firſt limited to three hundred and ſeventy five, but it was afterwards increaſed to upwards of five hundred and thirty. The enſign of this Order is a gold chain round the neck, with the figure of St. Ambroſe pendent to it.

THE POPE'S DOMINIONS.

THE ORDER OF THE HOLY GHOST AT ROME

THE chief ſeat of theſe Knights is the hoſpital of the Holy Ghoſt, founded by Pope Innocent III. about the year 1198. Before their admittance, they are obliged to bring a certificate of their gentility; they profeſs obedience, chaſtity, and poverty; they live under the rule of St. Auguſtine, and have a Grand Maſter.

Their enſign is a white patriarchal croſs, with twelve points ſewed on their breaſt, on the left ſide of their

black mantle. The revenue belonging to this hoſpital is 24000 ducats daily, with which they do works of great charity; as nurſing and educating of expoſed children, the curing of diſeaſes, relieving the poor, and entertaining of ſtrangers for three days.

THE POPE'S DOMINIONS.

THE ORDER OF THE GOLDEN SPUR IN ROME.

THIS Order is ſuppoſed by ſeveral writers to have been inſtituted by Pope Pius IV. 1559. The badge is a ſtar of eight points white; and, between the two bottom points, a ſpur, Gold. See plate 45.

THE POPE'S DOMINIONS.

THE ORDER OF LORETTO.

SEXTUS Quintus inſtituted this Order in the year 1587, on his creating a new ſee at Loretto, and appointing the celebrated church there a cathedral. The Knights of it were numerous, and enjoyed ſeveral privileges. They were ſtyled *Chevaliers Dores*, and were diſtinguiſhed by an image of the Virgin hanging to a gold chain at the button-hole.

THE POPE'S DOMINIONS.

THE ORDER OF THE VIRGIN MARY.

THIS Order was inſtituted 1233, by Bartholomew, Biſhop of Vicenca, of the Order of the Friars Preachers; and, in 1262, he cauſed the ſame to be confirmed by Pope Urban IV. The Knights followed the rule of St. Dominick, wearing a white ſurcoat, over which a cloak of grey colour, and upon the breaſt a croſs pattée, Red, ſurmounted with two ſtars. See plate 46. Their profeſſion was, to protect widows and orphans, and to re-

reconcile domeſtick differences between huſband and wife, and as much as poſſible to cauſe peace and reconcilement. They had neither convent nor monaſtery, but each dwelt in his own houſe with his family: on which account, by way of deriſion, they were called *The Brethren of Joy*. They acknowledged a Great Maſter, to whom they were obedient.

THE POPE'S DOMINIONS.

THE ORDER OF THE REEL OR OF THE LIONESS.

THIS Order owed its inſtitution to the following event: Ladiſlaus, ſon of Charles Duras, having been proclaimed and crowned King of Naples at Gæta, the Neapolitans ſet up Lewis II. Duke of Anjou, and laid a foundation for the bloody wars that followed. Theſe troubles divided the Neapolitan nobles into two factions; and of thoſe who declared for the houſe of Anjou, ſome wore on their left arm a Golden Reel embroi-

dered on a red ground, by way of contempt to Queen Margaret, widow of Charles III. who wanted to hold the reins of government during the minority of Ladiſlaus, and called themſelves Knights of the Reel; whilſt others wore on their breaſt the figure of a Lioneſs, with her feet tied, pendent to a ribbon which paſſed round their neck, indicating thereby, that they looked upon Queen Margaret as tied by the leg; and then ſtyled themſelves Knights of the Lioneſs.

THE POPE'S DOMINIONS.

THE ORDER OF ST. GEORGE AT GENOA.

FREDERICK III. Emperor of Germany, inſtituted this Order, and dedicated it to St. George, the Titular Saint and Patron of Genoa. The doge of Venice is perpetual Grand Maſter. The badge of the Order is a plain croſs enamelled, Gules, pendent to a gold chain, and wore about their necks, and the croſs is embroidered on their cloaks. See plate 58.

OF

OF THE

ORDERS OF KNIGHTHOOD

IN THE

DOMINIONS

OF THE

KING OF PRUSSIA.

PRUSSIA.

THE ORDER OF THE BLACK EAGLE.

FREDERICK the Firſt inſtituted this Order at his coronation in the year 1701. By the ſtatutes of it the number of Knights, excluſive of the Princes of the blood, is limited to thirty, who muſt all be admitted into the Order of Generoſity previous to their receiving this, unleſs they be Sovereign Princes; the Knights to prove their nobility for ſixteen deſcents. The Kings of Pruſſia are perpetual Grand Maſters of it. There belong to it a Chancellor, who is alſo a Knight, a Secretary, a Maſter of the ceremonies, and a Treaſurer. The enſign of the Order is a gold croſs of eight points enamelled blue, having at each angle a ſpread eagle enamelled black, and charged in the centre with a cypher

of the letters F. R. This each Knight wears commonly pendent to a broad orange ribbon, worn ſaſh-wiſe over the left ſhoulder, and a ſilver ſtar embroidered on the left ſide of their outer garment, whereon is an eſcutcheon containing a ſpread eagle, holding in one claw a chaplet of laurel, and in the other a thunder-bolt, with this motto in gold letters round, *Suum cuique.*

Note, The King choſe the Black Eagle, being the arms of Pruſſia; and the colour of the ribbon, on account of his mother, a Princeſs of Orange *.

On days of ceremony they wear the badge pendent to a collar compoſed of round pieces of gold, each enamelled with four cyphers of the letters F. R.: in the centre of the piece is ſet a diamond, and over each cypher a regal crown intermixed with Eagles diſplayed, enamelled black, alternately, and holding in their claws thunderbolts of gold.

The extraordinary habits are, a veſt of cloth of gold, and over this another of ſky-blue velvet, reaching to the mid leg, with a ſtraw-coloured lining, tied under the cravat by yellow ribbons, whoſe taſſels fall down to the knees. The ſaſh is of ſtraw-coloured velvet, embroidered with gold, and the mantle of the ſame ſtuff, lined with gold mohair. The Knights caps are of black velvet, with white plumes *.

For both the badge and the collar, ſee plate 59.

* Boyſe's Hiſtorical Review, vol. I. p. 61.

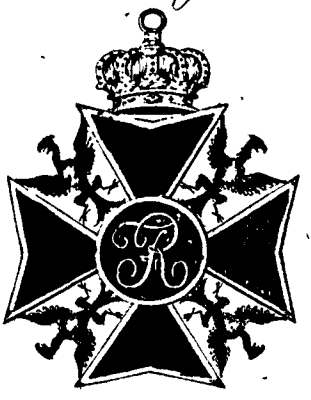
PRUSSIA.

THE ORDER OF MERIT.

THIS Order was inſtituted by Frederick III. King of Pruſſia in 1740, to recompenſe the merit of ſuch as diſtinguiſhed themſelves either in arms or in arts, without diſtinction of birth, religion, or country: the King is Sovereign of it, and he alone confers it on ſuch as he pleaſes, not being confined by the ſtatutes. The enſign is a croſs of eight points enamelled blue, and edged with gold, having in the centre a cypher of the letters, F. R.; and in each angle an eagle diſplayed

black, on the two upper points, the regal crown of Pruſſia. On the reverſe this motto, *Pour le merite.* This badge is worn by the Knights pendent to a black ribbon, edged with ſilver, round the neck. See plate 60.

Merit in Prussia



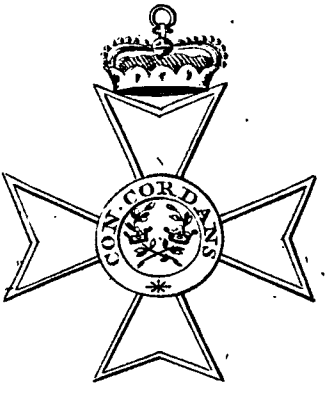
PRUSSIA.

THE ORDER OF CONCORD.

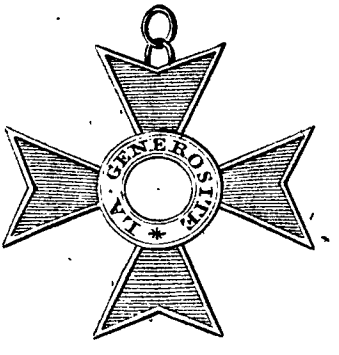
THIS Order was inſtituted by Chriſtian Erneſt, Margrave of Brandenburgh, on his return from Spain in the year 1660, to diſtinguiſh the part he had taken in reſtoring peace and union to many of the Princes of Europe. The badge of the Order is a gold croſs of eight points enamelled white; in the centre a medal bearing two olive branches paſſing ſaltierwiſe through two crowns, and circumſcribed with the word *Concordans*: the croſs is ſurmounted with an elec-

toral crown; and it is worn pendent to an orange ribbon. See plate 61. On the reverſe is the founder's cypher and the date of its inſtitution.

Concord



Generosity



PRUSSIA.

THE ORDER

OF

GENEROSITY.

FREDERICK III. Elector of Brandenburg, and afterwards King of Pruſſia, inſtituted this Order in 1685, while he was only Electoral Prince. The Knights wear a croſs of eight points enamelled blue, having in the centre this motto, *La Generoſité*, pendent to a blue ribbon. See plate 61.

OF THE

ORDERS OF KNIGHTHOOD

IN

RUSSIA.

RUSSIA.

THE ORDER

OF

ST. ANDREW.

PETER the Great inſtituted this Order in the year 1698, and choſe for its patron St. Andrew, (on account that this Apoſtle, according to tradition, was the founder of Chriſtianity among the Moſcovites). His motive for inſtituting this Order, was, to animate his nobles and chief officers in the wars againſt the Turks; and conferred it on thoſe who had ſignalized themſelves in his ſervice.

The Knights of it are people of the firſt rank in that Empire; and they are highly conſidered over all Europe. The badge is the image of St. Andrew on the Croſs, enamelled on an Imperial Eagle, the heads

heads of the Eagle ducally crowned, and over both heads an Imperial crown, in the right claw a ſceptre, and in the left a mound, this on ordinary occaſions is worn pendent to a broad blue ribbon ſaſh-wiſe over the right ſhoulder, and a ſtar of eight points, embroidered on the left ſide of the outer garment. But on days of ceremony it is worn pendent to a collar of gold, compoſed of Imperial Eagles, ducally crowned, and over both heads an Imperial Crown, in the right claw a ſceptre, and in the left a mound, upon the breaſt a ſhield charged with St. George ſlaying the Dragon; and ovals charged with a croſs ſaltiere blue, ſhields with the letters G. G. in a cypher, on each ſide of every one of them two banners and on the top an Imperial crown.

For the badge and collar, ſee plate 62.

Note, the plate is copied from a ſeal of his Serene Highneſs the Prince of Mecklenburg.

RUSSIA.

THE ORDER

OF

ST. ALEXANDER NEWSKI.

PETER the Great inſtituted this Order, which was afterwards confirmed by the Empreſs Catharine the Firſt in the year 1725. The enſign of the Order is a croſs pattee enamelled red and edged with gold, the centre enamelled white and thereon St. Alexander on horſeback; all proper, in each angle an Imperial Eagle; the croſs ſurmounted with an Imperial crown proper. See plate 63: This enſign is worn pendent to a broad red ribbon worn ſaſh-wiſe from left to right, that is, over the left ſhoulder, and a gold ſtar of eight points embroidered on the outer garment.

S.te Catharine in Russia.

RUSSIA.

THE ORDER

OF

ST. CATHARINE.

THIS Order was inſtituted by Peter the Great, in honor of the Empreſs Catharine the Firſt; to whoſe ability and good conduct he in a great meaſure owed his delivery from the perilous ſituation in which he was on the Banks of the Pruth. He declared her Sovereign of it; and though at its firſt inſtitution both ſexes were admitted of it, yet it is now appropriated to the Fair alone; and thoſe on whom it is conferred are perſons of the firſt diſtinction in Europe. The badge is a medallion, enriched with diamonds, and charged with the image of St. Catharine, pendent to a broad white ribbon, worn ſaſhwiſe over the right ſhoulder. See plate 63. On the left ſide of the ſtomacher is embroidered

broidered a ſilver ſtar of eight points, on the centre of which is a croſs, with this motto round it, *Pour l'amour & la fidelité envers la patrie.*

This Order was inſtituted (according to Mottley's Hiſt. of Ruſſia) to perpetuate the memory of the love and fidelity of the Czarina to his Majeſty, on the Banks of the river Pruth, where their Majeſties, with the whole army, were in the utmoſt diſtreſs. Her Majeſty diſpatched a courier to the Grand Vizier unknown to the Czar, as ſome ſay, or, according to others, with his private conſent, to make offer of a great ſum of money, if he would hearken to a negotiation with the Czar. The Grand Vizier having given ear to ſo tempting a propoſal, a treaty was ſet on foot, and a peace concluded, through the Czar's prudent conduct. The money was paid; and the Czar ſome time after inſtituted this Order.

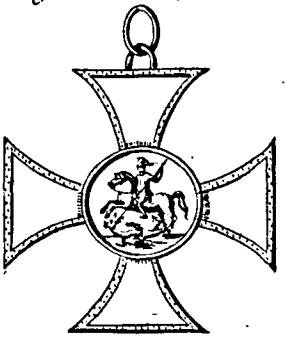
RUSSIA.

THE ORDER OF ST. GEORGE.

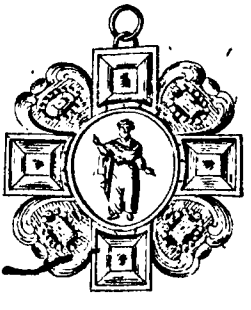
THIS order was inſtituted by the preſent Empreſs Catharine II. in favor of the military officers in her ſervice. The badge of it is a golden croſs enamelled white, on the centre of which is a medallion with the figure of St. George killing a dragon. See plate 64. This is worn pendent to a black ribbon ſtriped, and edged with yellow. The order being divided into four claſſes, the firſt claſs wear the ribbon ſaſh-wiſe over the right ſhoulder, and a ſtar of gold in form of a lozenge embroidered on the left ſide of their coat; the ſecond wear the badge pendent to the ribbon round their necks, and a ſtar in the ſame manner as the firſt claſs; the

third claſs wear the badge and ribbon in the ſame manner as the ſecond, but without any ſtar on the outer garment; the fourth claſs wear it pendent to a ſmall ribbon at the button-hole.

St. George in Russia



St. Ann



RUSSIA.

THE ORDER

OF

ST. ANNE.

THIS Order was inſtituted by the Duke of Holſtein Gottorp at Keel in Holſtein, in the year 1738. The family of Holſtein having aſcended the Ruſſian throne ſince that time, and Paul Grand Duke of Ruſſia being Grand Maſter of it, we have ranked it among the Orders of that Empire. The badge of this Order is a croſs compoſed of four large rubies ſet in gold, and the angles between the croſs ſet with diamonds, on the center a medallion enamelled with the figure of St. Anne. See plate 64. It is worn pendent to a broad-watered crimſon ribbon edged with yellow. The

Knights of it wear a ſilver ſtar of eight points embroidered on the outer garment, in the center a red croſs on a gold ground, with the following motto on a red ground, *Amantibus Juſtitiam, Pietatem, Fidem.*

RUSSIA.

THE ORDER OF ST. WOLEDEMIR.

THIS Order was inſtituted on the 3d of October 1782, by the preſent Empreſs, in favor of thoſe who ſerve her in a civil capacity. It is nearly on the ſame footing with the Order of St. George, which, as has been already ſaid, is for the military. There are ten great croſſes of it, twenty of the ſecond claſs, thirty of the third, and ſixty of the fourth, beſides a fifth claſs for thoſe who have ſerved in a civil employment thirty-five years, which gives them a right to wear it. This Order being of ſo recent inſtitution, we could learn no farther particulars relative to it; and are obliged for the preſent to defer given a plate of the badge of it.

OF THE

ORDERS OF KNIGHTHOOD

IN THE

DOMINIONS

OF THE

KING OF SARDINIA.

SARDINIA.

THE ORDER

OF THE

ANNUNCIATION.

THIS Order was inſtituted in the year 1355, by Amadeus the Fifth, Count of Savoy, in memory of Amadeus the Firſt, who, by his famous defence of the Iſland of Rhodes againſt the Turks, gained immortal renown, and won thoſe arms which are now borne by the Dukes of Savoy, that is, Gules, a croſs Argent. It at firſt conſiſted of fifteen Knights, of whom the founder and his ſucceſſors were to be Sovereigns, but afterwards the number was enlarged; at preſent their number is ſmall, but not determined otherwiſe than by the will of the Sovereign: it is however on the moſt reſpectable footing, and is counted among the moſt re-

ſpectable Orders in Europe. The collar of the Order is compoſed of Golden Roſes, enamelled red and white, with Lovers Knots of the ſame, but not enamelled: between the Knots are interlaced the letters, F. E. R. T. enamelled alternately white and red. To the end of the middle roſe is pendent the badge, which conſiſts of three chains of Gold, encircling an oval and diſpoſed in knots, the whole enamelled white; on the oval is repreſented the Salutation, as related by St. Luke, enamelled in their proper colours. To be of this Order, a man muſt be of a noble family, and of the Roman Catholic Religion. Various conſtructions are by different authors put upon the ſignification of the letters F. E. R. T. which are on the collar; but it ſeems moſt probable that they allude to the defence of Rhodes by Amadeus, and ſignify *Fortitudo Ejus Rhodum Tenuit*. For the collar and badge, ſee plate 65.

SARDINIA.

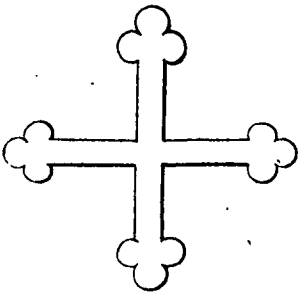
THE ORDER

OF

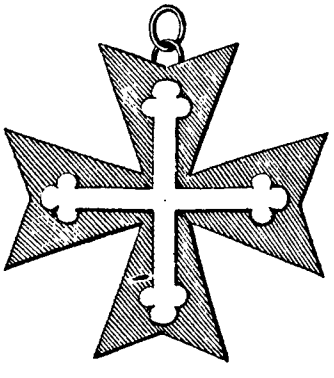
ST. MAURICE.

THIS Order was inſtituted in the year 1434, by Amadeus the VIIth, in honor of St. Maurice Patron of Savoy: the founder of it leaving his court for a monaſtic life, was elected Pope, on the depoſition of Eugenius the IVth, and reigned nine years, at the end of which time he turned hermit, and died at Repialle in the year 1451; ſoon after which the Order, which was never very flouriſhing, fell into obſcurity and diſuſe. The badge of the Order is a croſs Botone Argent, ſee plate 66.

S.t Maurice ?



S.t Maurice & S.t Lazarus



SARDINIA.

THE UNITED ORDERS

OF

ST. MAURICE AND ST. LAZARUS.

EMMANUEL Philibert Duke of Savoy inſtituted the Order of St. Lazarus, and the ſame year 1572 revived the obſolete Order of St. Maurice, which he united to it, and had confirmed by the Pope, on condition of his maintaining two gallies againſt the Turks. The badge of the Order is a croſs pomette, white, upon a croſs of eight points Green (being the reſpective badges of the two Orders before they were united), and is worn pendent to a green ribbon. See plate 66.

SARDINIA.

THE ORDER OF THE SWORD IN CYPRUS.

THE King of Sardinia taking the title of King of Cyprus, it appeared reaſonable to put this Order, now many ages extinct, in the ſame claſs with thoſe of his dominions, more eſpecially as the ſeat of it is no longer in the poſſeſſion of a Chriſtian Prince. This Order was inſtituted by Guy De Luſignan, about the end of the twelfth century, ſoon after he had acquired the kingdom of Cyprus by purchaſe from our Richard the Firſt. This Order was on its inſtitution conferred on three hundred Barons, who were then created: it continued to flouriſh until it became extinct, on the Turks conquering the iſland of Cyprus. The collar of it was compoſed of round cordons of white ſilk woven

in Love Knots, and interlaced with the letters S and R; to the collar was pendent a gold medallion, whereon was enamelled a ſword white, and the hilt Gold, encircled with this motto, *Securitas Regni.* For the badge and collar, ſee plate 67.

OF

Sword of Cyprus

OF THE ORDERS OF KNIGHTHOOD IN SPAIN.

SPAIN.

THE ORDER

OF

THE GOLDEN FLEECE.

THIS Order was inſtituted at Bruges, in Flanders, the 10th of January, 1429 [the day of his marriage with his third wife Iſabella of Portugal], by Philip Duke of Burgundy. The occaſion of its inſtitution is a ſubject of controverſy among antiquaries: but it appears moſt probable, that, having determined to inſtitute an Order of Knighthood, he choſe for the badge of it the material of the ſtaple manufactories of his country, which was the Fleece; and this emblem might have been the more agreeable to him from the figure it made in the heroic ages of the world, when

the Argonautic expedition was undertaken for it. However this may be, it at firſt conſiſted of thirty Knights, including the Sovereign, who were of the firſt families in the Low Countries; and though it has undergone ſome changes ſince its foundation, it has ever been ranked among the moſt illuſtrious and diſtinguiſhed Orders of Knighthood in Europe.

At preſent there are two different branches of this Order; of the one of which the Emperor is Sovereign; and the King of Spain of the other, of which we now ſpeak. The number of Knights is not limited, though it ſeldom exceeds ſeventy or eighty, of which there are generally a good many of the French and Italian nobility: but all muſt prove their noble deſcent from the twelfth century. They wear uſually a Golden Fleece Proper, pendent to a broad plain red ribbon round their necks; but on days of ceremony they wear the collar of the Order, which is compoſed of double ſteels, interwoven with flint ſtones, emitting ſparks of fire; the whole enamelled in their proper colours, at the end whereof hangs on the breaſt a Golden Fleece. See plate 68. The fuſils are joined two and two together, as if they were double BB's, the cyphers of Burgundy, and the flint ſtones the ancient arms of the Sovereigns of Burgundy of the firſt race; with their motto, *Ante ferit quam flamma micet.* The motto of the Order is *Prætium non vile laborum.* There are four great Officers, viz. the Chancellor, the Treaſurer, the Regiſter, and a King at Arms, called *Toiſon d'or.*

The

The Letters Patent *.

Philip, by the Grace of God, Duke of Bourgongne, Lothreic, Brabant and Lembourg, Count of Artois, Palatine of Bourgongne and of Namure, Marqueſſe of the Holy Empire, and Lord of Salines and Malines, maketh known to all preſent and to come. That for the great and perfect love which we bear to the noble eſtate of Knighthood, the honour whereof we intend to advance and encreaſe: in regard, that by the order of of Knighthood, the true Catholic Faith, the eſtate of our Mother the Holy Church, the eaſe and tranquillity of the public good, may be defended and maintained: to the praiſe of our Lord, and in honour of our Lord Saint Andrew our Patron, Apoſtle and Martyr of Jeſus Chriſt our Saviour, for promoting the Holy Faith, ſervice of the Catholic Church, and exhorting all men to live well and virtuouſly. The tenth day of the month of January, and in the year of grace, or of our Lord, one thouſand four hundred and twenty-nine, which was the day of ſolemne marriage between us and our moſt dear ſpouſe Iſabell of Portugal, in our city of Bruges; where we have ordained, received, created; we ordain, receïve, and create, the Order and Brotherhood of Knights in a certain number, whom we will have to be called and named *Of the Golden Fleece.*

* Favin, Book IV. p. 14.

Golden Fleece

SPAIN.

THE ORDER

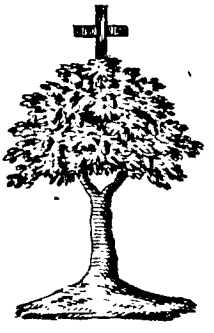
OF

CHARLES THE THIRD.

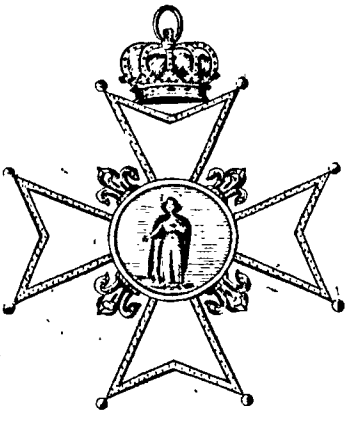
THIS Order was inſtituted by Charles the Third King of Spain, the 19th of September, 1771, in commemoration of the birth of the Infant. The badge of the Order is a ſtar of eight points, enamelled white and edged with gold, over the two upper points the regal crown of Spain chaſed in gold; and on the centre of the croſs the image of the Virgin Mary enamelled in proper colours, veſtments white and blue. See plate 69. On the reverſe the letters CC with the number III. in the centre, and this motto, *Virtuti et Merito.* The Order being compoſed of four claſſes; the firſt claſs, the Knights of which are ſtyled Grand Croſſes, wear the badge

pendent to a ribbon, ſaſh-wiſe, over the right ſhoulder: the ribbon is ſtriped, blue and white, two fifths being of the one colour, and three fifths of the other, it is broad and watered: they wear alſo a ſtar of ſilver of the figure of the badge of the Order, embroidered on the left ſide of the outer garment. The Knights of the ſecond claſs wear the badge and ribbon like the firſt, but have no ſtar. The third and fourth claſſes wear the badge at the button-hole of the outer garment, pendent to a narrow ſtriped ribbon. The only difference between theſe two claſſes is, that the third, who are ſtyled Knights Penſioners, have penſions on the revenues of the Order, which are conſiderable; and the fourth have none. None but perſons of noble deſcent can be Knights of this Order.

Oak of Navarre



Charles the 3.



SPAIN.

THE ORDER

OF THE

OAK OF NAVARRE.

THIS Order was founded, by Don Garcia Ximenes, in the year 722. The badge of it was a plain red croſs, worn on the right ſide of the garment, ſet on the top of an oak tree in its verdure; ſee plate 69. It continued to flouriſh for two centuries, when, having fallen into diſuſe, the large poſſeſſions of it paſſed into the Ximenes family, on the failure of which they re-

verted to the crown. The preſent King has aſſigned a part of them to the new-inſtituted Order of Charles the Third.

SPAIN.

THE ORDER

OF THE

LILY OF ARRAGON.

FERDINAND of Caſtile Duke of Pegnafiel inſtituted this Order in commemoration of a victory obtained over the Moors, at Antequiera, in the year 1410. The caſtle of the city, which fell into the hands of the conqueror in conſequence of this victory, having been reputed for ſeveral ages impregnable, when taken gave a great degree of celebrity to Don Ferdinand, who held in it the Firſt Chapter of this Order. The badge of it was compoſed of Pots filled with white lilies interlaced with Griffins, to which was pendent a medal having thereon an image of the Virgin Mary, enamelled Proper.

proper. This Order was removed from Caſtile to Arragon, where it continued to flouriſh for a conſiderable time under the poſterity of the Inſtitutor Ferdinand.

For the badge and collar, ſee plate 70.

Lily of Arragon

SPAIN.

THE ORDER

OF THE

LILY OF NAVARRE.

GARCIAS, ſon and ſucceſſor of Sanchez the Great, inſtituted this Order about the middle of the Eleventh century. Like all the other Orders inſtituted in Europe, in this age of ignorance, credulity, and ſuperſtition, it owed its origin to the blind devotion of the founder. A Diſtemper from which he believed himſelf delivered by the miraculous effects of an image of the Virgin Mary iſſuing out of a Lily, attached him to her in a particular manner; and this attachment induced him to inſtitute this Order, which conſiſted of eight and thirty Knights of the moſt illuſtrious and antient families of Navarre, Biſcay, and Old Caſtile. The badge of the Order was a Lily,

a Lily, embroidered in ſilver on the breaſt, and the collar a double chain of gold, interlaced with the Gothic capitals Ö?, pendent to which was a medallion on which was enamelled, on a white ground, a golden Lily, ſpringing out of a mount. The whole ſupporting a Gothic capital ducally crowned.

For the badge and collar, ſee plate 71.*

SPAIN.

THE ORDER

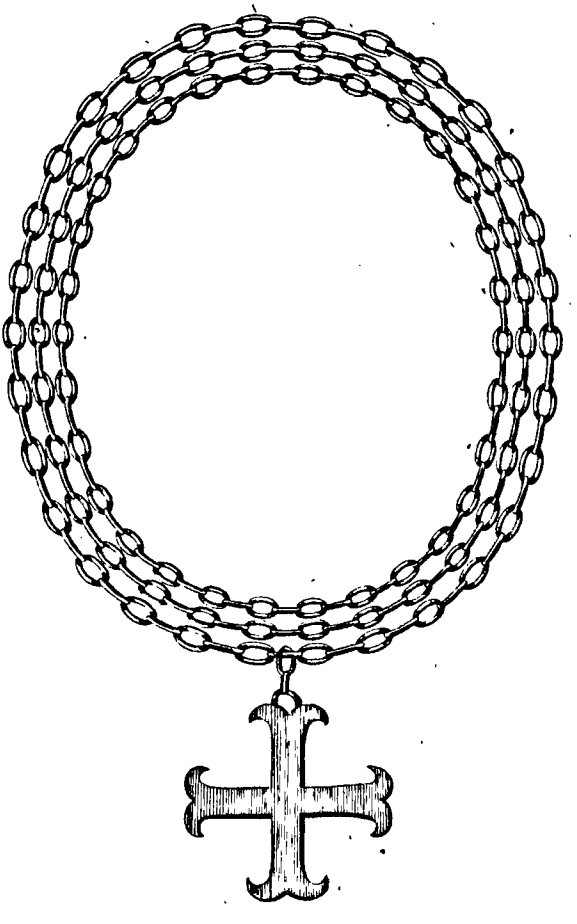
OF

ST. SAVIOUR.

ALPHONSO of Arragon inſtituted this Order about the year 1118, or 1120, for the purpoſe of driving the Moors out of his dominions. The Knights of it having performed good ſervices, they were eſtabliſhed in the room of the Templars, who had been aboliſhed, and their ſtatutes, when they were reformed, ſomewhat reſembled thoſe of the Order they replaced. The badge of the Order was originally a repreſentation of God the Father, habited in Papal Veſtments, and with a triple crown on his head; after their reform, this was laid aſide, and they wore at their breaſt pendent to a red ribbon a croſs moline of Gold, enamelled red, and on

the breaſt of their upper garment the ſame badge, embroidered. The collar of this Order was compoſed of three chains of gold, to which the badge was on days of ceremony worn pendent. See plate 72. Some years after the expulſion of the Moors, the revenues of this Order were annexed to the crown, but it continued to flouriſh long after.

S.t Saviour



SPAIN.

THE ORDER

OF THE

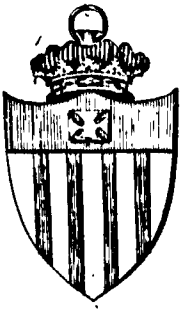
LADY OF MERCY.

JAMES the Firſt, King of Arragon, is ſaid to have inſtituted this Order about the year 1218, in conſequence of a vow made by him to the Virgin Mary, during the time of his captivity in France. The object of it was the redemption of captives from the Moors, in which this Order laid out conſiderable ſums of money. It was at firſt peculiar to men; but in the year 1261, it was extended to women by Mary du Secours, a woman of quality of Barcelona. The badge, which is common to both, is a ſhield per feſs Red and Gold, in chief a croſs pattee White, in baſée four pallets

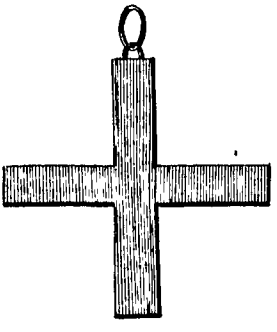
Red, for Arragon, and the ſhield crowned with a ducal coronet. See plate 73.

This Order poſſeſſes conſiderable revenues in Spain.

Lady of Mercy



Montesa



SPAIN.

THE ORDER OF MONTESA.

THIS Order was inſtituted in Valentia, about the end of the thirteenth century, to ſupply the place of the Templars, who had been aboliſhed, and whoſe poſſeſſions were given to this Order. The chief ſeat of it being the town and caſtle of Monteſa, it took its name from thence, and took St. George for patron. In about a century after its inſtitution, it was united to the Order of St. George of Alfama by Pope Benedict the Thirteenth, and ſo it has continued ſince that time. It was at firſt ſubject to the Order of Calatrava, but it has long ſhaken off that ſubjection. The badge of the

Order is a plain red croſs, enamelled on Gold, worn pendent to a broad red ribbon worn ſaſh-wiſe, and a plain red croſs embroidered on the left breaſt of the outer garment. See plate 73.

SPAIN.

THE ORDER

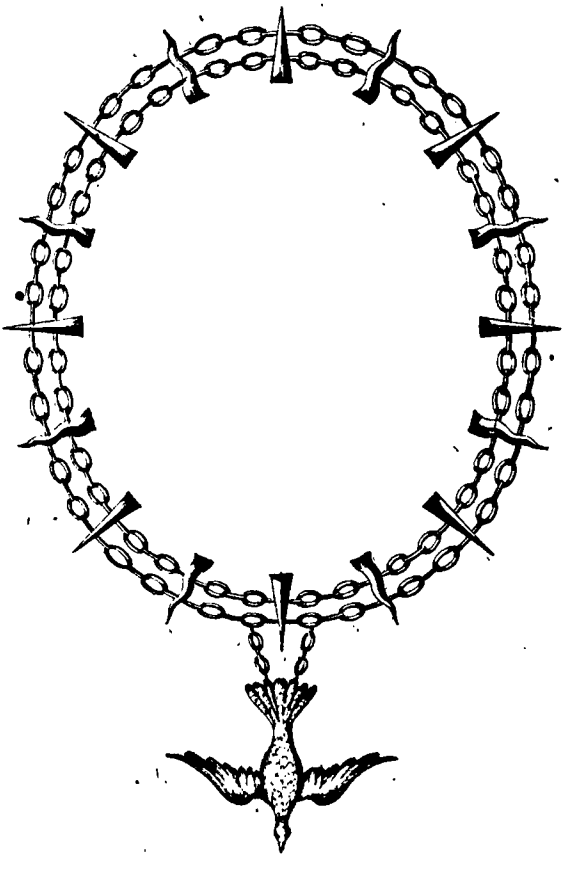
OF

THE DOVE.

THIS Order, which is ſometimes called the Order of the Holy Ghoſt, was inſtituted by John the Firſt, king of Caſtile, about the year 1379, in the city of Segovia. The collar of it was compoſed of two gold chains, interſperſed at equal diſtances with pieces repreſenting rays of the Sun; to which hung a golden Dove, enamelled white, the eyes and beak Red, with the head downward, and the wings diſplayed, as it is repreſented on plate 74. The Inſtitutor dying

before this Order was firmly eſtabliſhed, it became neglected in a little time, without having ever riſen to any great eſteem.

Dove?

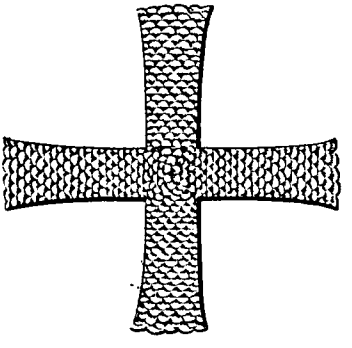


SPAIN.

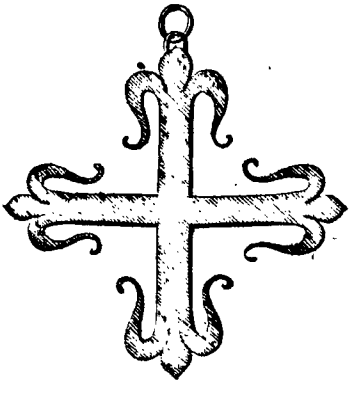
THE ORDER DE LA SCAMA.

JOHN the Second, King of Caſtile, inſtituted this Order about the year 1320, for the purpoſe of driving the Moors out of his Dominions. The enſign of it was, according to Joſeph Michili, a croſs compoſed of ſcales of fiſhes, from whence it has its name (*Scama* in Spaniſh, ſignifying the ſcale of a fiſh). During the reign of the founder this Order performed good ſervices againſt the Moors; but on his death loſt greatly of its ſplendor, and at length was entirely laid aſide, and the poſſeſſions of the Order were ſecularized and annexed to the crown. For the badge ſee plate 75.

De la Scama



Alcantara



SPAIN.

THE ORDER

OF

THE ROSARY

OF TOLEDO.

RODERICK, Archbiſhop of Toledo, inſtituted this Order for the defence of the Roman Catholic religion, againſt the Moors in the year 1212. Several of the nobility and chiefs of that city entered into the Order on its firſt inſtitution, but it ſoon fell into diſrepute. The Knights being obliged to ſay daily a Roſary to the Virgin Mary, was the occaſion of the appellation given to it.

The enſign of the Order was a croſs patonce per croſs counterchanged White and Black, ſurmounted on the centre with a medal Gold, enamelled with the image of the Virgin, ſupporting the infant on her left arm, and holding a Roſary in her right hand. See plate 43.

SPAIN.

THE MILITARY ORDER

OF

ALCANTARA.

THIS celebrated military Order derives its origin from the Order of St. Julian, or of the Pear-tree, which was inſtituted in the kingdom of Leon, about the beginning of the twelfth century: from that time until the city of Alcantara was taken from the Moors, it continued to be known by the name of the Order of St. Julian; but *Alphonſo*, the ninth king of *Leon*, after taking the city, made *Martin Fernandez de Quintana*, Grand

Grand Maſter of Calatrava, Governor of it; and in a few years afterwards the Order of Calatrava gave the city and caſtle over to the Order of St. Julian, then under the Grand Maſter *Nuno Fernandez*, on condition that the ſame ſhould be held and remain under the ſubjection of the Grand Maſter of Calatrava, and his ſucceſſors. Alcantara being thus made the chief ſeat of the Order of St. Julian, the Knights laid aſide the old device of a Pear-tree, by which they were diſtinguiſhed, as well as the appellation by which they were known; and they aſſumed the name of Knights of the Order of Alcantara. They remained ſubject to the Order of Calatrava until the year 1411, when their Grand Maſter Don Sanchez De Terreiro, being authorized by Pope Lucius the Second, threw off all obedience to the ſuperior Order, and became independent. After this, it continued in high eſtimation under a Grand Maſter, elected by the Knights, and acquired vaſt poſſeſſions, until the year 1495, when *Don Juan D'Eſtuniga*, who was Grand Maſter of it, being made a Cardinal and an Archbiſhop, reſigned his office, which Pope Alexander the Sixth conferred on King Ferdinand of Arragon, and his Queen Iſabella of Caſtile, and annexed it inalienably to the poſſeſſion of the Spaniſh Crown for ever. Since that time the Kings of Spain have enjoyed the revenues of the Grand Maſter and of the Commanderies belonging to this Order, of which they are called Perpetual Adminiſtrators. It continues however ſtill in very high eſtimation, and is never conferred but on perſons of the moſt illuſtrious and antient families.

The

The badge of the Order is a Gold Croſs, fleury enamelled Green, and worn pendent to a broad ribbon on the breaſt. See plate 75. Beſides this, the Knights wear a mantle of red ſilk, on the left ſide of which there is embroidered in ſilver a ſtar of five points. But this mantle is never worn, except on their great feſtival, which is at Eaſter, or on other days of extraordinary ceremony.

SPAIN.

THE MILITARY ORDER OF CALATRAVA.

SANCHIO, the third King of Toledo, firſt inſtituted this Order in the year 1158; and it was confirmed by Pope Alexander the Third in 1164. It took its name from the Caſtle of Calatrava, which became the chief ſeat of the Order, and the occaſion of its inſtitution. It was a frontier fort both of Toledo and Caſtile, and was taken by the Moors in 714; who, after four hundred years poſſeſſion of it, were driven from thence by Don Alphonſo, who put it into the hands of the Knights Templars, in order to garriſon and defend it, and the neighbouring country, againſt the incurſions of the Moors; but unable to anſwer the King's

King's purpoſes, they withdrew their garriſon, and returned him the Caſtle; upon which it was aſſigned over to Don Raymond De Fatiga, a celebrated Knight of that age, and to the Abbot of St. Mary de Fitero, who fortified it, and held out againſt the enemy. Here began the Order of Calatrava, which flouriſhed ſeveral centuries, and became very powerful. Their number, ſtrength, influence, and poſſeſſions, were ſo conſiderable as to render them objects of the jealouſy of the Crown, to which at length their revenues and the office of Grand Maſter was inalienably annexed by Pope Innocent the Eighth. The badge of this Order is a croſs fleury, Red, which is worn at the breaſt pendent to a broad ribbon, the whole differing only in colour from the badge of Alcantara, for which ſee plate 75. The ceremonial mantle is of white ſilk, tied with a cordon and taſſels, like thoſe of the Garter, and on the left arm a croſs fleury embroidered Gules.

SPAIN.

THE ORDER

OF THE

BAND, OR SCARF.

ALPHONSO XI. King of Spain, inſtituted this Order in 1330, at Burgos the capital of Old Caſtile. The King, having many enemies, erected this Order for his better ſecurity, making himſelf Maſter, which he did a little before his coronation. The Knights were inveſted with a red ribbon of three inches broad, which went acroſs their left ſhoulders, like our Knights of the Bath, being the badge from whence theſe Knights took their name. They were not reſtrained under any monaſtical rule, as many of the other Orders. None but younger brothers, and gentlemen of ſmall fortunes, were admitted into this Order. They muſt prove before

admittance either their attendance at Court for ten years, or have fought three times at leaſt againſt the Moors. The Order conſiſted of twenty Knights.

Statutes of the Order *.

1. THAT the Knight of the Band ſtood obliged, to ſpeak to the King, for the defence of his country, and good of the common-wealth.

2. That he muſt ſpeak to the King nothing but pure truth, without lieing or flattery, and muſt reveal whatſoever he hath heard ſpoken, either againſt his perſon, or the State.

3. A Knight once convicted of lieing, ſhall walk a month's ſpace, without wearing a ſword.

4. He is not to keep company but with martial men and ſoldiers, or ſuch as are advanced to charges and dignities of his own quality: but not with mechanical artizans, and men of baſe or vile condition.

5. He muſt keep his faith and promiſe inviolably to and with all men, of what eſtate or quality ſoever they be.

6. He muſt be provided with arms and a horſe well accoutred, under pain of forfeiting the title of his Knighthood.

7. And on the ſame peril he ſtandeth, if he be ſeen mounted on his horſe without his Band and ſword.

8. He is not to make any complaint of wounds by him received in war: neither is to vaunt of his valour or manhood.

* Favin, Book VI. p. 164.

9. He is not to make any account, if he be mockt, ſcorned, or railed on by any body: but to have all his carriage diſcreet and grave, and wholly meaſured by the level of honeſty.

10. He is not to uſe any gaming at cards or dice; and muſt not pledge or engage his habits, arms, or horſe.

11. He muſt be courteous towards ladies and gentlewomen, to whom he ſhall perform honor and ſervice, to his uttermoſt power.

12. If any quarrel happen between him and another Knight of the Band, he ſtandeth bound to commit it to the arbitrement of other Knights of the Band, ſuch as ſhall be appointed thereto.

13. Any Knight that uſurpeth to wear the Band without having received it from the King's hand, ſhall ſtand engaged to defend himſelf againſt two Knights of the Order of the Band. And if it ſo happen that he have the victory, he may lawfully keep and maintain it: but, if he be vanquiſhed, he ſhall be baniſhed from the court.

14. Every ſtrange Knight, that winneth the prize either in Juſts, Tourneyes, or other actions of armes, againſt the Knights of the Band, ſhall be received and admitted into the Order.

15. Any Knight of the Band, that ſetteth hand to his ſword againſt another Knight of the ſame Order, ſhall be baniſhed the court for two months ſpace, and during the time of two months after he ſhall wear but an half Band. But if he wound his companion, he ſhall remain impriſoned half a year, and is to be baniſhed the court for another half year.

16. The King only is to be judge for the Knights of the Band.

17. All the Knights of the Band ſtand obliged to accompany the King at all times, when he ſhall go to war.

18. The Knights of the ſaid Order ſhall wear the Band, when they march in war againſt the Moors only: but if their ſervice ſhall be required any where elſe, then they are to abſtain from wearing it.

19. All Knights of the Band are to meet together three ſeveral times in the year, that they may ſpeak to the King for thoſe things which neceſſarily concern the Order, when it is to be appointed by the King, that they ſhall be all well mounted and armed. And thoſe aſſemblies or meetings are to be in the months of April, September, and at Chriſtmas.

20. They are to exerciſe jouſts, *joco de canna*, and pikes, alſo to manage their horſes, on ſuch days as are ordained for them.

21. No Knight ſhall remain in the court, without ſerving ſome lady or gentlewoman; to enjoy her in marriage, or otherwiſe in honour.

22. All Knights of the Band are bound to be preſent at ſuch tourneyes as ſhall be performed within ten miles of the court.

23. If it ſo happen, that a Knight of the Band do marry within twenty miles diſtance from the court, the other Knights are to keep him company, and honour his ſpouſe with preſents, and to perform actions of arms, as it becometh Knights to do.

24. All the firſt Sundays of every month the Knights are to be preſent at the palace, and the great hall royal, to exerciſe all kinds of arms before the King: without any malice, ſpleen, or heat of choler.

25. Any Knight being ſick, or dying, is to be viſited, exhorted, and comforted by his companions: and after his deceaſe the ſaid companions are to attend at his funeral, and to wear mourning the ſpace of a month, in which month they are to abſtain from jouſts and ſports of arms.

26. The Band of the Knight deceaſed ſhall be delivered to the King by the other Knights, who muſt intercede and move his Majeſty, that one of the deceaſed Knight's ſons may be received into their Order, or to obtain of him ſome gift and recompence to his widow, for her more honourable maintenance in the degree of nobility, or for marriage of her daughters.

Note, This Order, having long been diſuſed, was revived by Philip V. regent of Spain, in the year 1700, who was then Grand Maſter of the Order *.

* Edmondſon's comp. Bod. of Heraldry.

SPAIN.

THE MILITARY ORDER

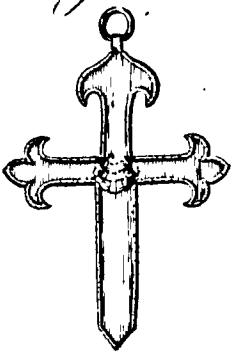
OF

ST. JAMES.

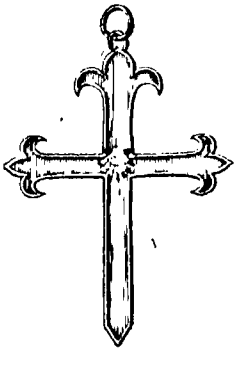
THIS Order, which is otherwiſe called the Order of *Saint Jago de Compoſtella*, was the richeſt and the moſt powerful of all the Orders of Spain; but the date of its inſtitution cannot be aſcertained, ſome attributing it to Ramira king of Leon, in the year 837, others to Ferdinand the Firſt, King of Caſtile; ſome to Alphonſo the IXth, and a fourth claſs to Ferdinand the IId, King of Leon. Among ſuch contending authorities it is now impoſſible to determine any thing relative to the truth of the diſputed fact. However this may be, they acquired vaſt riches and great influence; they poſſeſſed ſeveral colleges, hoſpitals, villages, monaſteries, caſtles

and fortified towns, in various parts both of Spain and Portugal. They were divided into two branches, the one of which reſided at St. Mark's, in the Kingdom of Leon, and the other had its chief ſeat at Ucles in Caſtile, each was under the direction of a Grand Maſter; but the office of both was given by Pope Alexander the Sixth, to the Kings of Spain and Portugal, who act as Grand Maſters in their reſpective dominions. The badge of this Order is a croſs of gold enamelled crimſon, edged with gold and worn round the neck pendent to a broad ribbon, it is charged on the centre with an eſcallop ſhell white. See plate 76. This, like the two other Military Orders, is highly eſteemed in Spain, and conferred only on perſons of noble families.

St. James



St. James Order of Ladies



SPAIN.

THE LADIES ORDER OF ST. JAMES.

THIS religious Order for ladies was inſtituted at Salamanca in the year 1312; their habit was black, their badge the ſame, with that of the preceding Order, and their ſtatutes as ſimilar as different ſexes and profeſſions would allow of. See plate 76.

SPAIN.

THE LADIES ORDER

OF

CALATRAVA.

THIS religious Order was founded in the year 1219, by Donna Gazelez Maria Yonnes. It bore the ſame relation to the Military Order for men as the Religious and Female Order of St. James, already deſcribed, did to the military branch of it. The badge was exactly the ſame with that of the Military Order of Calatrava. See plate 75.

SPAIN.

THE LADIES ORDER

OF

MERCY.

THIS religious Order was inſtituted, in 1261, by Mary du Secours, a Lady of quality born at Barcelona. The ladies wore at their breaſt the ſame badge as Knights of the Lady of Mercy; viz. a ſhield per feſs, Red and Gold; in chief, a croſs pattee white; in baſe, four pallets Red, for Arragon; the ſhield crowned with a ducal coronet. See plate 73.

SPAIN.

THE ORDER

OF

TRUXILLO.

THIS Order takes its title from the city of Truxillo, in Spain. But as for the time of its inſtitution, writers are ſilent. *Guillim* ſays, it is certain they were in being in the year 1227. For one Don Arias Perez Dallego, then maſter of the Order, took the city of Truxillo from the Moors, and their ſettled a brotherhood of Knights and Prieſts; but what were there badge, habit, or Orders obſerved amongſt them, is not known. *Favin* ſays, The brethren of Truxillo joined with the Order of Alcantara, by which means the memory of this Order is loſt.

SPAIN.

THE ORDER

OF

ST. GEORGE D'ALFAMA,

SO named from a town in Tortoſa, was inſtituted in the year 1201; received approbation from the Papal ſee anno 1363; and in the year 1369 was united to the Order of our Lady of Monteſa.

OF THE

ORDERS OF KNIGHTHOOD

IN

SWEDEN.

SWEDEN.

THE ORDER

OF THE

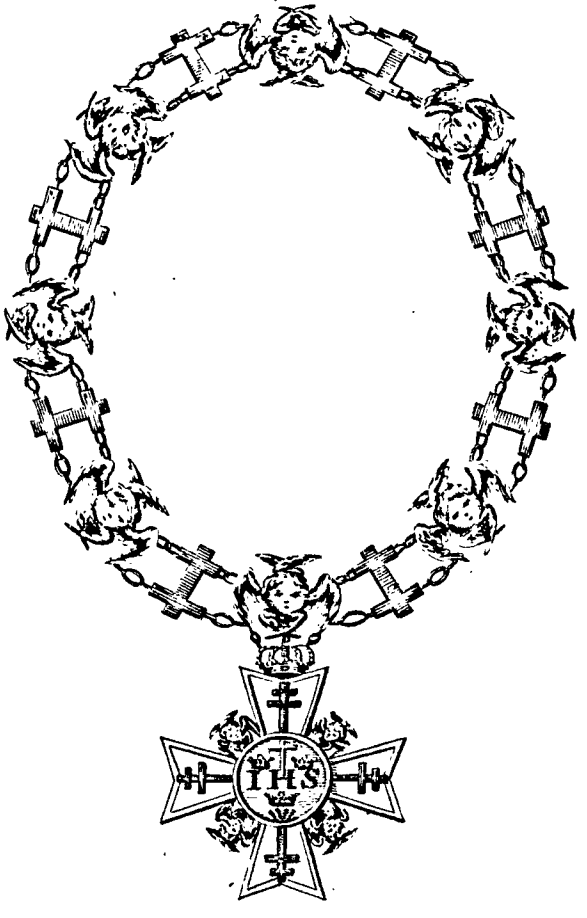
SERAPHIM,

OR OF

JESUS.

THIS, which is now the chief Order of Sweden, was firſt inſtituted by Magnus the IId, in the year 1334, after the ſiege of Upſal, the metropolitan city of that kingdom. It continued to flouriſh from that time until the Reformation's being introduced under Guſtavus Vaſa. It was ſet aſide, and lay dormant, until February 1748, when it was revived and ſet on a moſt reſpectable footing by Frederick the Firſt.

badge of this Order is a ſtar of eight points enamelled white, the center blue with the arms of Sweden, and the initial letters I. H. S. over the H a croſs, the arms encloſed with four Seraph's heads, and in the arms under the loweſt crown the paſſion nails. The Seraphs heads are between the double points of the ſtar, and over the upper points is the regal crown of Sweden, by which it is pendent on ordinary occaſions to a ſky-blue watered ribbon worn ſcarfwiſe over the right ſhoulder, the Knights having alſo a ſtar of eight points embroidered in ſilver on the left ſide of their outer garment. But on extraordinary occaſions and days of ceremony they wear the badge pendent to the collar of the Order, which is compoſed of eleven golden heads of Seraphs, with wings expanded, and eleven blue Patriarchal croſſes enamelled on gold, all joined together with chains of gold, as may be ſeen by the print of it given in plate 77.


IHS

SWEDEN.

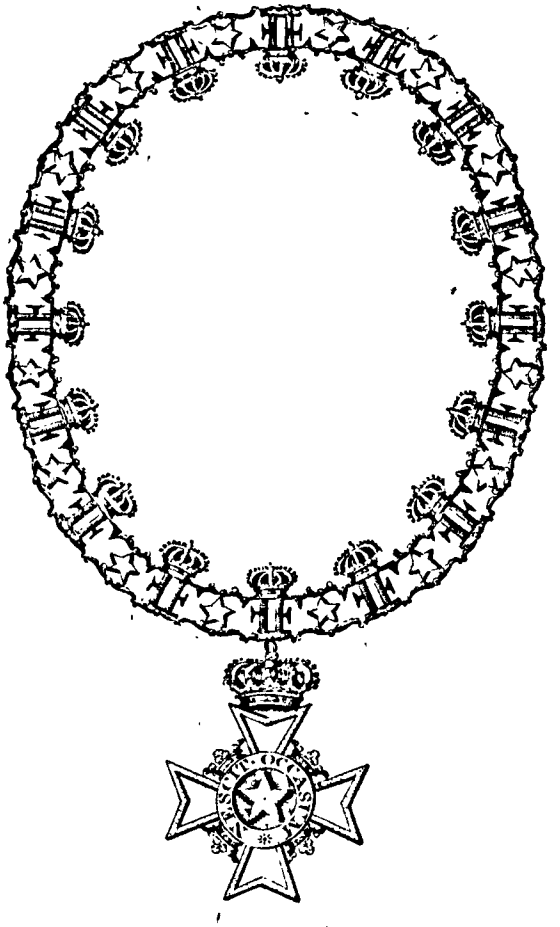
THE ORDER

OF THE

POLAR STAR.

FREDERICK the Firſt inſtituted this Order in the year 1748. The number of Knights of it is limited to thirty-ſix, of which twelve are ſtyled Commanders. Theſe wear the badge of the Order pendent to a broad black ribbon round the neck. The ordinary Knights, who are twenty four in number, wear the badge pendent to a narrow black ribbon, at the coat button-hole. The badge is a golden ſtar of eight points enamelled white, and edged with gold; on the centre is a circle enamelled blue, thereon a ſtar of five points enamelled white, encircled with this motto, *Neſcit Occaſum*; between the angles are four ducal coronets, and on the two

upper points a regal crown of Sweden. The collar of the Order, which is worn on days of ceremony, is compoſed of gold chaſed ornaments linked together, encompaſſing mullets of five points enamelled white and edged with gold, and two letters F back to back enamelled blue edged with gold alternately, the letters crowned with the regal crown of Sweden richly chaſed. For both the badge and the Order, ſee plate 78. It is to be obſerved that in the number of thirty-ſix, which compoſes this Order, neither the Princes of the blood, the Senators of the realm, nor the Knights of the Seraphims, are included.



SWEDEN.

THE ORDER OF THE SWORD.

GUSTAVUS VASA firſt inſtituted this Order in the year 1525; but, having ſoon declined and fallen into oblivion, it lay dormant until the year 1748, when Frederick the Firſt revived it as a Military Order. It conſiſts of three claſſes: the firſt, called Grand Croſſes, wear a ſtar embroidered in ſilver on their outer garment, and the badge of the Order pendent to a ſtraw-coloured ribbon edged with blue ſaſhwiſe over the right ſhoulder. The ſecond, called Commanders, wear the badge and ribbon in the ſame manner, but without any ſtar embroidered on their outer garment. The third claſs, called Junior Knights, wear the badge pen-

dent to a narrow ribbon of the ſame ſort at the coat button-hole. The enſign is a gold croſs of eight points enamelled white, and edged with gold. In the center, which is enamelled blue, is a ſword erect, white hilt and pommel Gold, between three ducal coronets Gold; between the four points of the croſs are four ducal coronets, and towards the ends of the points ſix ſwords Gold, in chief, two in ſaltire, the ſcabards enamelled blue; in baſe two in ſaltier alſo; on the dexter and ſiniſter ſides one in palé, with belts environing the others; over the two in chief is a regal crown of Sweden, the cap enamelled blue. The reverſe of the badge is enamelled blue, thereon a ſword in pale, white, hilt and pommel Gold, enfiled with a ducal coronet of Gold, and over the coronet this motto, *Pro Patria.* The collar of the Order is of gold, and conſiſts of ſwords, their belts and guards joined by chains; on the guards are enamelled helmets blue. It is to be obſerved, that the Junior Knights of this Order wear to the badge only two ſwords in ſaltier in chief under the crown. For the badge and collar, ſee plate 79.

SWEDEN.

THE ORDER OF WASA.

THIS Order was inſtituted by the preſent King of Sweden in May 1772. The claſſes are like thoſe in the Order of the Sword, three, viz. Grand Croſſes, Commanders, and Junior Knights, and they are diſtinguiſhed from each other in the ſame manner. The ribbon of the Order is green and watered; the collar chaſed and enamelled, compoſed of four wheatſheaves, eight ſhields of the arms of Sweden, each regally crowned and embelliſhed with two caducei and as many cornucopiæ reverſed; and four of the arms of Holſtein, viz a ſhield per feſs white and red, between three paſſion nails, all white; the whole joined with ſmall chains of gold; to the center is pendent a medal of gold chaſed

and pierced with a Garb as in the collar, encompaſſed with a Swediſh motto, *Guſtaf. Den. tredie inſticktare, MDCCLXXII,* which is the enſign.

The Grand Croſſes wear the ribband and badge ſaſh-wiſe over the right ſhoulder, with a ſtar of eight points embroidered on the left ſide of the outer garment; the commanders wear the ribon without the ſtar; and the Junior Knights wear it to a ſmall ribbon at the coat button-hole.

For the badge and collar, ſee plate 80.

GUSTAF · DEN · TREDIE · INSTIFTARE · ANNO · MDCCXXII ·

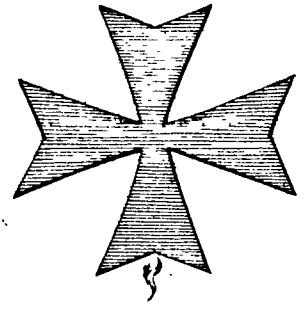
SWEDEN.

THE

BRICIAN ORDER.

THIS Order was inſtituted, in the year 1366, by Queen Bridget, who was afterwards canonized. Though it was approved of by Pope Urban the VIIIth, it ſoon fell into diſuſe: it has never been ſince revived. The badge of it was a blue croſs of eight points, and under it a tongue of fire; for which ſee plate 81.

Brician Order



Amaranta

SWEDEN.

THE ORDER

OF

AMARANTA.

THIS Order was inſtituted, in the year 1645, by Chriſtina Queen of Sweden, in honor of a lady of the name of Amaranta, equally celebrated for beauty and virtue. It did not ſurvive the foundreſs of it; therefore it ſeems unneceſſary to ſay any thing farther about it.

The enſign of the Order was a jewel of gold, compoſed of two great A's, one being reverſed; enriched on both ſides with diamonds, and ſet within a wreath of laurel leaves,

leaves, banded about with white, whereon is this motto *Dolce nella memoria.* See plate 81.

This they wore either pendent to a gold chain, or a crimſon, or blue ribbon, which they pleaſe.

SWEDEN.

THE ORDER OF THE SAVIOUR OF THE WORLD.

THIS Order is ſaid to have been inſtituted by Eric King of Sweden, about the year 1561; but it was ſoon afterwards aboliſhed, on the introduction of the Reformation under Guſtavus Vaſa. Little is known or can be ſaid of the badge or collar of it.

SWEDEN.

THE ORDER

OF THE

LAMB OF GOD.

JOHN the Great, King of Sweden, inſtituted this Order at Upſal, on his coronation in the year 1564; but ſoon after its inſtitution it was laid aſide. The badge of it was a medallion repreſenting Chriſt ſupported by two angels kneeling, and a figure of the Paſchal Lamb pendent to it. As little is known with preciſion either of it or of the collar of the Order, it has been thought unneceſſary to give a plate.

OF THE

ORDERS

OF

KNIGHTHOOD

IN

VENICE.

VENICE.

THE ORDER

OF

ST. MARK IN VENICE.

THE ceremony in creating theſe Knights is much the ſame as the Knights Batchelors, being dubbed with a ſword, and their title a mark of honour only; they have no revenue, nor are they under any obligation by vow, as other Orders are.

This honour is conferred by the Duke of Venice, and by the Senate, upon perſons of eminent quality, and on ſuch as have merited well of the commonwealth.

Abſent perſons are inveſted by letters patent, and, to aggrandize their honour and title, ſtyle themſelves Knights of St. Mark.

In the year 828 the body of St. Mark was removed from Alexandria in Egypt (where it was buried) to the city of Venice. This Saint hath been taken for their titular Saint and Guardian. His picture was anciently painted upon their enſigns and banners.

The collar of the Order is a gold chain, to which is pendent a medal of gold; on one ſide is the emblem of St. Mark, viz. a winged lion ſejant, with wings elevated, holding in his ſiniſter paw a drawn ſword erect, and in his right an open book, with this motto, *Pax tibi, Marce Evangeliſta meus.* See plate 82. On the reverſe the portrait of the reigning Doge, with the image of St. Mark delivering a ſtandard to him.

S.t Mark

VENICE.

THE ORDER

DE LA CALZA IN VENICE.

IN the year 1400 this Order was inſtituted in honour of the Inauguration of Duke Michele Stelo, or Steno. It conſiſted of noblemen and gentlemen, who entered into a Society, and elected a perſon of eminence for their chief; and afterwards the ſaid Order was confirmed, and privileges granted them. Their habit was a crimſon ſenator's veſt; and their enſign was a ſun on a ſhield, which they uſed as well for their ſeal, as painted on their banners. This Order arrived to ſuch profuſeneſs, that in 1590 it was wholly laid aſide.

VENICE.

THE ORDER

OF THE

GOLDEN STOLE AT VENICE.

THE badge of the Order was a broad ſtole richly embroidered with gold, thrown over the left ſhoulder, reaching down to the knee.

DUELS

AND

COMBATS.

ORDINANCES that were inſtituted to be obſerved and kept in Combats, by Philip le Bel King of France, in the year 1306.

Taken from Favin's Theatre of Honour and Knighthood.

IT was anciently the cuſtom of the Germans, French, Goths, Lombards, Engliſh, and Spaniards, to undertake the hazard of arms and combat, to juſtify themſelves when a falſe accuſation was forged againſt their honour, and to maintain the truth of ſome juſt cauſe when the proofs were doubtful, and ſo obſcure that it could not be proved to the contrary.

The accuſer, for want of proofs or witneſſes, affirmed before the King, that his opponent is a traitor, perjured, and a falſe lyer, and will juſtify the ſame in ſingle combat, one to one, or ſome other for him, if (by age or infirmities) he cannot attend the combat.

Then the accuſer throwed his glove on the ground, which the accuſed, or ſome perſon for him, was to take up (which ſignified the challenge was accepted). Then the field of battle, the day, and arms for the combatants, were aſſigned by the King: for without his permiſſion duels or combats were not allowed; and, in abſence of the King, the Parliament appointed it; not finding any other remedy whereby to ſatisfy the parties.

Each

Each combatant ſwears to appear on the day and place appointed, on pain of being reputed guilty, for non-attendance; or if either of the parties depart (without leave of the court) after the challenge is accepted, he ſhall be proclaimed guilty and a coward.

The appellant and defendant ſhall go to the place appointed on horſeback, their horſes covered with foot cloths, and their arms painted thereon, the viſer or ſight of their helmets down, their ſhields about their necks, their launces in their hands, and ſwords by their ſides.

The Herald is to come on horſeback to the gate, or entrance of the liſts (which is a circuit incloſed with rails), and there he is to cry three times, once before the arrival of the appellant, the ſecond when the appellant and defendant are entered and made their preſentations before the judge, and the third when they return from taking their oaths, which are, viz.

Now hear you, Now hear you, Now hear, Lords, Knights, Eſquires, and all manner of people, that which our Lord the King commandeth and prohibiteth, upon pain of loſing body and goods.

That no man ſhall be armed, neither wear any ſword or dagger, or any other armour whatſoever it be: if they be not guards of the field, and ſuch as is granted by the King.

Moreover, the King, expreſſly forbiddeth, that no man during the time of combat ſhall dare to be on horſeback; And that upon penalty to gentlemen, of loſing their horſes, and to ſervants of loſing an ear: and ſuch as are appointed guides and conductors to the combatants, ſhall

diſmount at the gate of the liſts, and their horſes ſent away.

Moreover, the King enjoineth all perſons, of what degree ſoever they be, that they ſeat themſelves, that every one may behold the parties combating, upon pain to have a hand cut off.

Moreover, the King forbiddeth any perſon to ſpeak, make ſign, cry, or make any token whatſoever: and that upon pain of forfeiting body and goods.

The appellant ought to be firſt in the field; and before the hour of mid-day, and the defendant before the hour of four in the afternoon; and whoſoever faileth of the ſame is adjudged guilty, without juſt cauſe being made to the judge for prolonging the ſame, when another day is appointed.

The appellant ſhall ſay to the Marſhal, and likewiſe to the judge, when he is mounted on horſeback, at firſt entering the field,

My Lord the Marſhal of the field: Behold I am the Appellant appointed by our Lord the King, armed, and mounted like a gentleman, that muſt combat with ſuch a gentleman, upon ſuch a quarrel; therefore I take our Lord, our Lady, and my Lord St. George, to witneſs, on this day to us aſſigned by our Lord the King. I preſent myſelf unto you, requiring that you will grant me my portion of the field, wind and ſun, and all things neceſſary in ſuch a caſe. Which by you performed, I will do my duty, by the help of God, of our Lady, and of my Lord St. George the good Knight.

The Combatants may bring with them bread, wine, &c. for one day, with all things neceſſary for them and their horſes.

The liſts for combat ſhall contain 120 paces in circuit, 40 paces in width, and 80 in length; the pavilions of the combatants are placed in the field, that of the appellant on the right hand of the judge, and the defendant on the left; then the combatants (firſt making the ſign of the croſs) appear before the ſcaffold, where the judge commands them to raiſe up their viſers, and ſay as follows, the appellant firſt, then the defendant:

My moſt dreaded Lord, I W——, who in your preſence am come this day and at the hour appointed to do my duty againſt L——, who is a traitor and a lier. And therefore I take God on my part, and who therein ſhall be my help this day.

After which, the Marſhal grants them leave to diſmount and go to their pavilions. Then the Herald is to mount upon the gate of the liſts, making his ſecond cry.

Then the appellant comes from his pavilion on foot armed: he then is conducted by the guards of the field and his council before the ſcaffold, where the King is ſeated; there the appellant falleth on his knees, before a table richly decorated, on which ſtands a crucifix and miſſal; on the right of the table is ſeated a prieſt, who ſpeaketh to the appellant as follows.

Ariſe, Knight, (Lord or Eſquire of ſuch a place), who art Appellant. You behold here the remembrance of our Lord and Saviour, who died, only to ſave us. Require you mercy of him, and earneſtly beſeech him, that this day he will aſſiſt you, according to the right you have, for he is the only Sovereign Judge. Think on the oaths which you

you are to take; for otherwiſe your ſoul, honour, and ſelf, are in great peril.

Then the Marſhal taketh the appellant by both the hands with the gauntlets on, and placing his right hand on the crucifix, and his left on the *Te Igitur*, then ſpeaks as follows.

I W——, Appellant, do ſwear upon this remembrance of our Lord and Saviour, on the holy Evangeliſts, and on the faith of a true Chriſtian, and by the ſacred baptiſms, which I hold of God, that I have a juſt and holy quarrel, and have appealed L—— a falſe traitor and lier, who hath a falſe and wicked quarrel on his part to defend: this I will make good this day, with my body againſt his, by the help of God, of our Lady, and of my Lord St. George.

This oath being taken, the appellant returneth to his pavilion.

The defendant in the ſame form and ceremonies takes the ſame oath as the appellant, and returns as the other to his pavilion.

At the third oath, the guards divide on either ſide: then the appellant and defendant walk together from their pavilions, and ſtop before the crucifix: then the Marſhal taketh their right hands, pulling off their gauntlets, which he hangeth on the two arms of the croſs; then the prieſt, being preſent, reminds them of the paſſion of our Lord, the oaths they have taken, the ſentence of God, who favoureth nothing but the right cauſe; adviſing them, rather to truſt to the mercy of the King, then hazard the combat. When they come to ſee each other, and to ſhake hands, at *parting, the Marſhal is to demand of the appellant,* "You

W——, as Appellant will you ſwear?" If he repent of it; we will receive him into our mercy, or the judge, before whom he ſhould perform the combat, to give or enjoin him penance, or further to appoint our pleaſure. If ſo, the parties are brought back to their pavilions, and not to depart without orders from the judge.

But if the appellant will ſwear to be true what he has aſſerted; then the Marſhal muſt demand the ſame of the defendant: then returning to the appellant, who ſpeaks after him, viz.

I W——, Appellant, do ſwear upon this true figure of the paſſion of our Lord and Saviour, and on theſe holy Evangeliſts, on the faith of Baptiſm as a Chriſtian, which I hold of my God; on the moſt ſovereign joys of Paradiſe, which I utterly renounce for the bitter pains of hell: upon my ſoul, my life, and upon my honour; that I have a good, holy and juſt quarrel, to combat with this falſe traitor and liar before me; and in this caſe I call God for my judge, our Lady, and my Lord St. George, that good and worthy Knight. And for this faithfully (by the oaths which I have taken) I intend not to bear upon myſelf, nor upon my horſe, words, ſtones, herbs, charms, ſorceries, drinks, characters, invocations on ſpirits, or any other thing, wherein I might place the leaſt hope of helping me, and to hurt him. Nor have I any other recourſe, but to God only, and confidence in my right; by my body, by my horſe, and arms to prevail. Whereupon I kiſs this figure of the croſs, and theſe Holy Evangeliſts; and ſo am ſilent.

After this oath thus taken, the Marſhal goes to the defendant, whom he cauſeth to uſe the ſame form and words

words. When the defendant has kiſſed the cruciſix, for more clearing the right of them both; he taketh the parties by the right hands, which they give each other; he then commandeth the appellant to ſay to the defendant, viz.

O thou, whom I hold by the right hand, by the oaths that I have taken, the cauſe for which I have appealed thee is a good cauſe, and lawful for me to appeal thee, wherein this day I will combat thee. Thou haſt a bad cauſe, and no juſt quarrel to enter combat, or to defend thyſelf againſt me, and that thou knoweſt full well. Whereupon, I call God, our Lady, and my Lord St. George, that good Knight, to be my true witneſs, a falſe traitor and lier as thou art.

Then the Marſhal ſays to the defendant, that he muſt make the ſame proteſtation as the appellant, taking him by the hand as he did the former. After theſe oaths are taken by the combatants, they kiſs the cruciſix together, then, with their friends, return to their pavilions. Then the prieſt takes the croſs, &c. and departs.

Then the Herald makes the laſt cry, all the people being ſeated and, ſilence made, the parties being ready and, by command of the Marſhal, the *Herald in the midſt of the liſts* crieth three times, "Gentlemen, do your duty." Then the Combatants leave their pavilions, and mount their horſes, with their friends walking with them, when their pavilions are taken down, and carried out of the liſts.

After theſe ceremonies are over, the Marſhal, who muſt be in the field by the ſcaffold, *carrying the glove in his hand*, cryeth three times, "Let them go together;"

at which words he throws down the glove. Then each is left to his pleaſure to mount on horſeback; their friends depart, leaving each man his bottle of wine, a loaf of bread, and a napkin, and then the combatants are to do their duty.

We command, that *the gage of battle ſhall not be granted but in one of theſe two manners, that is to ſay: When one of the two parties confeſſeth the fault, and yieldeth himſelf. And the other; when the one ſhall bring the other forth of the field, alive or dead.* And, dead or alive as he is, the body ſhall be delivered by the judge to the Marſhal, to order or do juſtice at our pleaſure. If he be living, we appoint that he ſhall be delivered to the Heralds and King of Arms, by whom he ſhall be diſarmed, his points cut, and his armour caſt piece-meal in the liſts, while he lies couched on the ground; but, if he be dead, he ſhall be likewiſe diſarmed, and there left to our appointment, either to be pardoned, or ſent to more ſhameful puniſhment, according as to us ſhall ſeem beſt: nevertheleſs, the hoſtages of the vanquiſhed ſhall be arreſted, until they ſhall have made full ſatisfaction to the party victorious, and the overplus of the vanquiſhed goods ſhall be confiſcated to the Prince.

It is our pleaſure, that the vanquiſher ſhall depart honourably on horſeback out of the liſts, carrying the weapon (wherewith he conquered his adverſary) in his right hand, having his hoſtages delivered to him. And concerning this quarrel, whatſoever the information to the contrary, he is not to make any anſwer, neither ſhall any judge compel him We alſo ordain, that the horſe as he is, and arms of the vanquiſhed, and all things

things upon him, do and ſhall appertain to the Conſtable, Heralds, and Marſhal of the field, who have the charge of the whole.

OF JUSTS AND TURNAMENTS.

Henry I. ſurnamed the Birder, Duke of Saxony and Emperor, decreed, to bring into cuſtom running at the tilt, by ſolemn ordinances, (at that time, according to Favin, unknown to the Germans, but uſual with the Nobility of England and France), invited by proclamation on a certain day thoſe Princes, Earls, and Nobles, of any country, who were eſteemed by their valour, in an honourable aſſembly, to make trial with others. And for obtaining a knowledge in the laws and ceremonies of theſe noble exerciſes, he had ſuch articles as were neceſſary for the ſame, according to thoſe practiſed in England and France, to be inſtituted, *viz.*

1. That once in three years, to celebrate Juſts and Turnaments for exerciſe, and to know the nobility reſorting to the ſame, all Princes, Lords and Gentlemen, being well armed, ſhould be admitted. And thoſe to be excluded as were detected of blaſpheming God, the Trinity, or the Chriſtian Religion. If any ſuch perſon or perſons (ſtanding upon his or their Nobility) durſt be ſo bold as to preſent themſelves in this aſſembly: we ordain, that he or they ſhall be diſmounted, and deprived of their horſes and lances, and as a mark of infamy ride upon the rails expoſed to the whole aſſembly.

2. Whatſoever perſon of the Nobility that ſhall ſpeak evil of the Emperor, or condemn his ordinances, and

commands, ſhall be excluded from the Turnament, forfeit his horſe, and ride the rails.

3. Any of the Nobility, that ſhall abuſe the honour of a wife, maid or widow, or poſſeſs himſelf (by force) of their goods and poſſeſſions, ſhall forfeit his horſe, and ride the rails.

4. All Gentlemen are excluded, who are guilty, either of falſhood, perjury, or breach of faith; if he dare preſent himſelf within the liſts, is to forfeit his horſe, and ride the rails.

5. Thoſe who preſent themſelves within the liſts, that have betrayed their Lord, forſaken him in battle, or perſuaded his Lord's ſervants to do the ſame; whoſoever hath not aſſiſted his fellow citizen, that did put himſelf under his protection, but hath through fear or cowardice left and forſook him, when he ought and might have protected him; ſuch ſhall be excluded for ever from the Turnaments.

6. Any one procuring the death of his wife, or conſenting thereto, or any that have given counſel, or lodged the murderers of his Sovereign, either before or after his death, ſhall be baniſhed from theſe Juſts and Turnaments.

7. Whoſoever hath committed ſacrilege, or hath uſurped by force the property of widows and orphans, without making reſtitution, ſhall be expelled out of the Turnaments.

8. Whoſoever ſhall ſurprize his enemy before he hath challenged him, or burn his houſes, tear up his vines or corn, or if he or ſome other by his intelligence ſhall lie lurking on the highway for him:

9. Who-

9. Whoſoever ſhall oppreſs his ſubjects or ſervants with novel impoſitions, or taxes, either by land or water, without the permiſſion of his Sovereign, or whoſoever under his government ſhall impoſe taxes upon foreign goods, by which means ſtrangers are robbed and ill treated, and commerce hurt, *cum infamiæ nota ademptus, ſeptis imponatur.*

10. Whoſoever being married is convicted of adultery, or a widower that keeps a married woman, or a religious ſiſter, or he who forces a nun, let him be baniſhed for ever from the aſſembly of Juſts and Turnaments.

11. If any of noble extraction, not ſatisfied with his fortune, ſalary, or penſions from his Prince, but will deal in merchandize, for himſelf, or under borrowed names, ſhall be baniſhed from this noble aſſembly of Turnaments.

12. If any man ſhall preſent himſelf under pretence that he hath been ennobled by his Prince, and preſumeth to be equal to a Peer of ancient nobility, and cannot prove his birth in the fourth degree, by his father or mother's ſide, is to be caned, his horſe taken from him, and ride the rails.

According to theſe articles, the firſt aſſembly or meeting was appointed to be at Magdeburgh (a dutchy in the circle of Lower Saxony), where the liſts and bars for the field were prepared; for Juſts at the lance, running at the ring; alſo the Barriers and Turnaments. The ſcaffolds for the Emperor, Princes, and Princeſſes of the train; Judges of the field (called Kings of the ſports), the Senators, Burgomaſters (of the place where the meeting was), the ſcaffolds to be hung with tapeſ-

try,

try, and decorated with the arms of the Emperor, Judges of the field, and the city of Magdeburg, with ſcaffolds for the Kings, Heralds, and Purſuivants of arms, trumpets, drums, and fifes. The whole to be at the expence of the aſſembly.

The day for the Juſts and Turnaments was proclaimed by the Heralds of the province, the place of meeting, as well without as within the ſaid province; and to be under the protection of the Emperor, or Prince that cauſed the aſſembly. Forbidding, upon pain of death, all heretics, and all baniſhed perſons, to come within the ſpace of ten miles.

Eight days before the *Turnaments*, a general proclamation was made, termed a public cry, forbidding any man of what degree ſoever to commit any treſpaſs or offence, upon the penalty of paying twenty marks to the Judges of the Turnaments, with confiſcation of arms and horſes to the Kings, Heralds, and Purſuivants of arms.

No man was to defame the honor of ladies, or their daughters, on pain of impriſonment.

That no Gentleman ſhould preſume to the Turney, if he is not a Gentleman of three deſcents, as well by the father as the mother's ſide.

Every Gentleman, preſenting himſelf at the Turney; that had married meerly for the ſake of riches, or delight in a woman of low condition, was to be caned, his arms, horſe, &c. taken from him, and to ride the rails; and be proclaimed, by the Heralds, unworthy for ever to appear among Noblemen; and his children, to

the

the third degree, to be declared boors, and excluded the Turney.

That all that were admitted ſhod bound to confeſs their ſins to ſuch prieſts as were appointed by the Biſhop of the place: after they had preſented their helmets, arms, and devices, to the Judges of the field, who cauſed the ſame to be regiſtered, with their names, arms, ſignatures; as alſo their equipage and train.

Thoſe that were admitted in the liſts were by oath obliged to preſent themſelves to the Judges, particularly to the Judge of his juriſdiction and province, to be entered in the regiſter of Noblemen of the ſame province, in the preſence of the King or Heralds at arms belonging to the ſame. He is forbid to appear with an improper horſe, upon pain of loſing the ſame, alſo his arms, &c.

They are to uſe no other weapons than a Knight's battle axe or club (which, according to Favin, was made of crab-tree, heavy, and full of knobs, the handle decorated with gold or ſilver, and a variety of figures), and a ſword. They may uſe a lance with a blunted head, to juſt one againſt the other, but not with a ſharped head, and for running at the ring the point muſt be rebated.

As for the equipage, &c. for the day, it is to be preſcribed by the *Kings of the Turney, in ſuch manner as is proper*; *viz. A Count, may preſent himſelf, with five men on horſeback. A Baron, four horſes; a Knight, three; an Eſquire, two.* Except they will pay all extra charges of men and horſes, above what is allowed by the Prince that appointed the meeting, and by monies from

from the common purſe: Excepting the Nobility of ſuch a circle, at whoſe expence ſuch an aſſembly is to be, and may in the like manner be made.

An oath was given to all that came; but particularly they were to forget all hatred and rancour which formerly they had, or inſtantly bare to one another, upon any ſubject or occaſion whatſoever.

After the Juſts and Turnaments were performed by the combatants, armed at all points, with their coats of arms, then each man might combat with his companion, at the blunted lance. Or they would challenge one another, two to two; or a certain number of one province with the battle-axe, to lay, if poſſible, by blows, one another upon the ground.

Theſe barriers with battle-axes were performed by troops within the bars; each man being guided by four deputies, to keep the Champions in their rank and order. There were four to guard the entrance into the barriers, for directing the champions to the turney. The barriers were incloſed with ſtrong cords, which the guards uſed to cut when it was time, and made the ſignal of retreat to ſuch as were not able to ſtand this manly exerciſe; or, being ſtunned with the blows, or out of breath; others almoſt ſtifled in the crowd; and others were diſmounted and trampled under foot. The latter, that had the ill ſucceſs to be diſmounted in the Turney, were to be ſeated on the bars, and compelled to ride the ſame bare headed, without arms, his coat of arms excepted, to be known by all the aſſembly for one unſkilful in arms or ſitting his horſe.

After the ſport of Turney and barriers, for their laſt exerciſe was that of the ſword, not for offence, but to cut the leather ſtraps, and make the arms, &c. of his opponent fall from him in the field, for benefit of the Heralds; for it belonged to them and the Judges before the beginning of the turney (which laſted fifteen days) to viſit and reviſit the arms, &c. of ſuch as were admitted into the liſts, and make the ignorant or ill-armed ride the rails.

This laſt exerciſe being over, they went to ſup at the general banquet, each man to that of his own province: where the Ladies and Gentlewomen applauded the praiſes of them whom the judges had commended; and delivered the prizes, granted by the Prince who cauſed the Turney. An act thereof is made and ſigned by the King and Heralds of Arms of every Province.

Afterwards thanks are given and returned on all ſides, as well to the Prince that defrayed the expence, as to the Judges of the Turney, and thoſe that gained the prizes. Then begun the dances, wherein the Ladies and Gentlewomen extended their favours to the Champions, who led them in the dance.

Note, a diſpenſation was granted to all bearing the dignity of King, Prince, and Duke, who may abſtain from theſe Turnaments; becauſe Kings being contented with the honour of the crowns of their kingdoms, and Princes and Dukes with their high titles, have not to contend for honours (as others who are inferior) in theſe Turnaments; nor expoſe themſelves in ſuch exerciſes; but only to take pleaſure in beholding them,

them, and to give preſents to thoſe who are judged to be the beſt and moſt worthy of reward.

Pope Innocent and Eugenius, in the year ——, made the following ordinance againſt theſe Juſts and Turnaments, which in general were unfortunate to ſome who loſt their lives; as did Francis the Firſt King of France, at Paris, in the year 1559.

We forbid hereafter to keep or hold thoſe deteſtable fairs and markets which are called Turneys Exerciſes, wherein the Nobility are preſent in perſon at days appointed to perform their oſtentation of boldneſs, and uttermoſt means of ſtrength, in all their beſt and richeſt bravery, aſſaying one another to their peril and danger, that men ſhould loſe both bodies and ſouls. It is therefore provided, that if any man (in ſuch aſſemblies) ſhall run the fortune and jeopardy of life: howſoever he may be penitent for it, and deſire to be abſolved; yet notwithſtanding he ſhall be deprived of burial in hallowed ground and places of Chriſtian interment.

Note, This ordinance was renewed in the 11th General Council of Laterane, held at Rome by Pope Alexander the Third, in the year 1179. And at the General Council of Vienna, Pope Clement the Fifth, in the year 1312, prohibited Juſts and Turnaments in the ſame manner as above.

THE

THE INDEX.

A.

	Vol.	Pag.	Pl.
ACRE — —	2	67	
Alcantara — —	2	187	75
Amaranta — —	2	223	81
Annunciation — —	2	153	65
Avis — —	2	95	54

B.

Band — —	2	193	
Bath — —	1	77	3
Batchelors — —	1	153	
Bannerets — —	1	73	
Baronet of England, Badge of a	1	150	7
——— of Nova Scotia, Badge of a	1	150	7
Bear — —	1	207	19
Bee — —	1	285	

Black

	Vol.	Pag.	Pl.
Black Eagle	2	129	59
Brician	2	221	81
Broom Flower	1	253	30
Blood of our Saviour	1	187	10
Bourbon	1	257	32
Burgundian Crofs	2	79	

C.

Calatrava	2	191	75
——— Ladies of	2	203	75
Celeftial Collar *of the holy Rofary*	1	283	
Ceremonial of Inveftiture, *of the Knights of the Bath*	1	96	
——— *of the Knights of St. Patrick*	1	144	
Chafe	2	11	14
Charles the Third	2	167	69
Chriftian Charity	1	269	36
Chrift in Portugal	2	91	53
—— in France	1	261	34
Conception			
Concord	2	133	61
Cordon Jaune,	1	281	
Cordeliere	1	263	34
Crown Royal	1	275	
Crefcent	2	33	44
Crofs of Chrift	1	261	34
Cyprus	2	159	67

D.

Danebrog	1	215	22
Death's Head	2	7	39

	Vol.	Pag.	Pl.
D' Avis — —	2	95	54
De la Calza — —	2	233	
De la Band, ſee Band —			
De la Jara, ſee Lily of Arragon			
De la St. Ampouille —	1	245	27
De la Scama — —	2	183	75
Dog and Cock — —	1	265	
Double Creſcents —	1	255	31
Dove — —	2	181	74
Dragon overthrown —	1	203	17
Duels and Combats, Ordinances of	2	239	

E.

Ermine, or Ears of Corn —	1	267	35
Ermine in Naples —	2	41	
Elephant — —	1	213	21

F.

Fees of Knighthood —	1	64	
—— of Inſtallation —	1	65	
—— to the Dean and Canons —	1	65	
—— to the Choir of Windſor	1	65	
—— to the Regiſter of the Order of the Garter — —	1	66	
—— to Garter King of Arms	1	66	
—— Black Rod's —	1	67	
—————— for Inſtallment	1	69	
—— to the Sovereign's Servants, to be paid by every Knight of the Garter	1	68	

	Vol.	Pag.	Pl.
Fees to be paid by every Knight of the Thiſtle — —	1	130	
Fidelity — —	1	217	23
Freezland — —	1	275	
Fools — —	2	23	
G.			
Garter — —	1	17	2
Genet — —	1	247	28
Generoſity — —	2	135	61
Golden Fleece at Auſtria —	1	179	
—— at Spain —	2	163	68
Golden Lion — —	2	13	15
—— Shield — —	1	277	
—— Spur — —	2	117	45
—— Stole — —	2	235	
H.			
Holy Phial — —	1	245	27
—— Ghoſt in France —	1	221	24
—— Ghoſt at Rome —	2	115	
—— Ghoſt at Spain —	2	181	74
—— Sepulchre — —	2	45	47
Hoſpitalars — —	2	57	
I.			
Jeſus; ſee Seraphim —			
Jeſus Chriſt at Rome —	2	109	57
—— —— at France —	1	261	34
—— and Mary — —	2	197	57

	Vol.	Pag.	Pl.
Inſtallation of the Knights of the Garter	1	31	
——— of the Knights of the Bath	1	98	
——— of the Knights of St. Patrick	1	144	
Juſts and Turnements —	2	247	

K.

Knighthood, of — —	1	1	
Knights Bannerets —	1	73	
——— Batchelors —	1	153	
——— of the Bath —	1	77	3
——— of the Garter —	1	17	2
——— of St. Patrick —	1	139	6
——— of the Round Table —	1	157	
——— of the Thiſtle —	1	123	4
Knot in Naples — —	2	37	46

L.

Lady of the Lily, ſee Lily of Navarre			
Lady of Mercy — —	2	177	73
——— Ladies of ditto —	2	205	73
——— of the Roſary ſee Roſary			
Ladies Slaves to Virtue —	1	197	14
Ladies Order in honour of the Croſs	1	195	13
Ladies Order of Malta —	2	71	
Lamb of God — —	2	227	
Lily of Arragon — —	2	171	70
Lily of Navarre — —	2	173	71
Lioneſs — —	2	123	
Liſt of the Knights of the Bath	1	115	
— of the Knights of the Garter	1	41	

	Vol.	Pag.	Pl.
Liſt of the Knights of St. Patrick	1	149	
—— of the Knights of the Round Table	1	159	
—— of the Knights of the Thiſtle	1	133	
Loretto — —	2	119	
M.			
Malta — —	2	47	47
—— Ladies of — —	2	71	
Maria Thereſa — —	1	183	9
Martyrs — —	2	75	
Merit at France — —	1	239	26
—— in Heſſe Caſſel —	2	15	16
—— at Pruſſia — —	2	131	60
Monteſa — —	2	179	73
Mount-joy — —	2	77	
Mount Carmel — —	1	241	27
Mother of God, ſee St. Mary the Glorious			
N.			
Neighbourly Love — —	1	201	16
Noble Paſſion — —	2	5	39
O.			
Oak of Navarre — —	2	169	69
Officers of the Order of the Bath	1	109	
—— of the Order of the Garter	1	26	
—— of the Order of St. Patrick	1	149	
—— of the Order of the Thiſtle	1	128	
Ordo Equeſtris — —	1	175	
Our Redeemer, ſee Blood of Chriſt			

P.

	Vol.	Pag.	Pl.
Paſſion of Chriſt	1	271	36
Pear Tree, ſee Alcantara			
Perfect Union ſee Fidelity			
Pius	2	113	
Polar Star	2	215	78
Porcupine	1	259	33

R.

Reel	2	123	
Red Eagle	2	9	13
Round Table	1	157	
Roſary of Toledo	2	185	43
Roſary of France	1	283	

S.

Saint Alexander Newſki	2	41	63
—— Andrew at Ruſſia	2	139	62
—— Andrew in Scotland	1	123	4
—— Anne	2	147	64
—— Anthony in Ethiopia	2	65	50
—— Anthony in Hainault	1	189	11
—— Blaize of Armenia	2	73	
—— Blaiſe and the Virgin	2	63	50
—— Bridget, ſee Brician			
—— Catharine in Ruſſia	2	143	63
—— George in Italy	1	209	20
—— George in Auſtria	1	193	12
—— George in Burgundy	1	279	
—— George of Bavaria	2	3	38

	Vol.	Pag.	Pl.
Saint George D'Alfama	2	209	
—— George at Genoa	2	125	58
—— George in England	1	17	2
—— George in Revenna	2	103	55
—— George in Rome	2	101	55
—— George at Ruſſia	2	145	64
—— George at Spain	2	209	
—— George, Defender of the Virgin	2	3	38
—— Gerion	1	185	9
—— Hubert	2	17	40
—— John of Acre	2	67	
—— James in Holland	2	27	42
—— James in Portugal	2	97	
—— James at Spain	2	199	76
—— —— Ladies of ditto	2	201	76
—— Januarius	2	31	43
—— Julian, ſee Alcantara			
—— Katharine of Sinai	2	69	23
—— Lazare	1	241	27
—— Lazarus	2	51	48
—— Louis	1	235	26
—— Mark	2	231	82
—— Mary de Merced, ſee Lady of Mercy			
—— Mary Magdalen	1	273	37
—— Mary the Glorious	2	111	58
—— Maurice	2	155	66
—— Maurice and St. Lazarus	2	157	66
—— Michael at France	1	229	25
—— Michael in Germany	1	191	11
—— Nicholas	2	39	
—— Patrick	1	139	6

	Vol.	Pag.	Pl.
Saint Peter and St. Paul	2	105	56
—— Remi, see Holy Phial			
—— Rupert	2	19	41
—— Staniſlaus	2	85	52
—— Stephen	1	181	8
—— Saviour	2	175	72
—— Thomas	1	167	
—— Wolcdemir	2	149	
Saviour of the World	2	225	
Scale	2	183	75
Scarf	2	193	
Seraphim	2	213	77
Ship	1	255	31
Sincerity	2	21	
Star at Sicily	2	35	45
—— in France	1	249	29
Starry Croſs	1	195	13
Statutes of the Order of the Bath	1	77	
—— of the Order of the Thiſtle	1	125	
Stocking	2	233	
Swan	1	205	18
Sword Bearers	2	87	52
—— of Cypreſs	2	159	67
—— in Sweden	2	217	79

T.

Templars	2	53	48
Teutonick	2	59	49
Thiſtle in France	1	257	32
—— in Scotland	1	123	4

	Vol.	Pag.	Pl.
Truxillo	2	207	
Tuſin	1	199	15

V.

Vaſa	2	219	80
Virgin, ſee St. Mary the Glorious			
Virgin Mary	2	121	46

W.

Waſa	2	219	80
White Eagle	2	83	51
Wing of St. Michael	2	93	54
Wertenberg, ſee Chace			
Woledemir	2	149	

Y.

Yellow String	1	281	

Directions for placing the Prints.

Volume the Firſt.

Plate	1	to face the Title
	2	to face page 17
	3	- 77
	4	- 123
	5	- 132
	6	- 139
	7	- 150
	8	- 182
	9	- 184
	10	- 188
	11	- 190
	12	- 194
	13	- 196
	14	- 198
	15	- 200
	16	- 202
	17	- 204
	18	- 206
	19	- 208
	20	- 219

Plate 21 to face page 214
22 - 216
23 - 218
24 - 228
25 - 234
26 - 238
27 - 244
28 - 248
29 - 252
30 - 254
31 - 256
32 - 258
33 - 260
34 - 262
35 - 268
36 - 270
37 - 274

Volume the Second.

38 - 4
39 - 6
40 - 18
41 - 20
42 - 28
43 - 32
44 - 34
45 - 36

Plate

Plate 46 to face page 38
47 - - 46
48 - - 52
49 - - 62
50 - - 64
51 - - 84
52 - - 86
53 - - 92
54 - - 94
55 - - 102
56 - - 106
57 - - 108
58 - - 112
59 - - 130
60 - - 132
61 - - 134
62 - - 140
63 - - 142
64 - - 146
65 - - 154
66 - - 156
67 - - 160
68 - - 166
69 - - 168
70 - - 172
71 - - 174
72 - - 176
73 - - 178

Plate

Plate 74 to face page 182
75 - 184
76 - 200
77 - 214
78 - 216
79 - 218
80 - 220
81 - 222
82 - 232

*** The Binder is desired, not to bind up any of the sheets if they are damp; and to be particularly careful in placing the prints as above directed, which must not remain in the book while it is beating, as they will be liable to damage by the letter-press.

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